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"LIBERTY, HO INESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, JANUARY 11, 1840. NO. 1006.---VOL. XIX.—NO. 2.

RELIGIOUS MISCELLANY.

[From the Presbyterian.]

AFRICAN SKETCHES.

Fairhope, Cape Palmas, Oct. 1838.

My Dear Brother,—The system of religion maintained among the people is neither very intelligible nor consistent with itself. They not only believe the existence of a Supreme Being, but have several names for him that are applicable to his works and attributes. But how far he is the author of providence, and is concerned in the affairs of men, they seem to have none but the most vague and obscure notions.

In ratifying important treaties, they call upon the name of God three times. Whether this numeral coincidence, in which they are uniform, had originally any reference to the Trinity, is a matter now entirely conjectural. If they are bit by a venomous serpent, or otherwise receive a dangerous wound, they call upon God in like manner. The same is practised when they are about to drink sasa wood. In the first place when they are about to undergo this ordeal, they make a full acknowledgment of all their deeds—all that they have committed from childhood—then they offer unto God a prayer something like the following:—'If I have a witch, and am guilty of the crime for which I am arraigned, let this sasa wood rem-in in my stomach, and let me die; but if I am innocent, as thou knowest I am, let me throw it up.' All extraordinary occurrences they ascribe to the agency of God, but all matters of common occurrence they attribute to the Devil.

They believe in a plurality of evil spirits. There is always a town devil; and each family has a devil; besides which, every individual has one or more patron spirits, as he chooses. They are invisible to everybody but the priests or devil-men, (or as they are more frequently called doctors)—but communicate freely with these on matters of state, of family, or of individuals, as the case may be. They offer sacrifices to these spirits. When it is a matter that concerns the whole town, they offer a sacrifice to the town devil; and so do different families and individuals, to their respective devils. They offer as sacrifices bullocks, sheep, goats, fowls, rice and palm oil. When a sacrifice is made, however, they appropriate the veriest moiety of it to the devil, for whom it was killed. It is not supposed that a spirit is capable of eating food, but that it has by some indefinable process or other, the power of extracting the *soul* out of the food without disturbing the mass or lessening the quantity, so that when it is afterwards consumed by birds, it is only the refuse that is eaten. The same is the idea they entertain about the spirits of their departed friends to whom they statedly take food. They never kill a bullock, goat, or sheep, for the devil, without first ascertaining whether it would be acceptable. And they ascertain the fact in the following manner. A living chicken is provided, and some rice is thrown to it. If the chicken eats the rice, it is a sure proof that his infernal majesty will be pleased to accept the offering, and vice versa. In some cases, when the person is intent upon killing a bullock—in which, however, his own feelings and desires are more apt to be concerned than his zeal, he prevents the chicken from eating for some considerable time previously, and then it is almost sure to seize up the grains greedily.

They have stated times for offering sacrifices; besides, they offer extra ones in times of emergency—as when they are threatened with drought or excessive rains. They have greegrees or idols, (I know no reason why they may not be called by the latter name,) which they suppose to be the residences of the devils. They have something like a pantheon, in which all the town idols of one class are kept, and which also serves as the residence of the Bodio. There is another class of idols which are called Lefoah, or *town guard*, which are kept in an open shed, near the main entrance of the town. Besides these, every individual has a number of household gods, which are kept in a certain part of the house appropriated to their use. To these the people resort in cases of emergency, and never think of taking any important step without consulting their household deities. These they may approach without the intervention of a priest. They address their greegrees in a sitting posture, and in a low tone. These greegrees or idols are variously made. The most common kind are made generally of a block of wood, and have two horns set in, so as to make it resemble the head of a bull. Others are made simply by setting a gourd upon the head of a stick. They are so much besmeared with oil and dust, as to give them a very unseemly appearance. Besides these household gods, they have others that they wear about their bodies, and particularly when they set off on a journey. These idols are always consecrated by their priests, for which they demand a pretty liberal reward. For one of the larger class, they frequently get a cow. I have never seen more than one or two images that resembled the human figure. They seldom ever eat or drink, without first casting a small portion of it on the ground for the devil. If they are about to commence trade on board of a vessel, they require a glass of rum, the greater part of which is thrown into the sea, to secure his favor. They have a few sacred places, consecrated to the worship of the devil—particularly about the base of large trees, or huge rocks. When one of these happens to be by the road side, they never think of passing it without making some kind of offering. Fruits that grow in the vicinity of one of these places, are sacred to the devil, but it so happens sometimes, that they are so sacrilegious as to encroach upon his majesty's rights; and they find that a bunch of grapes plucked from his domains, is as sweet as those procured from other quarters—perhaps more so, as 'stolen waters are sweet.'

But the priesthood constitutes an important part of their religious system; and it is worthy of a separate consideration. The Priestly office and the Medical profession are generally united. No man is considered a safe practitioner who is not instructed by the Devil; and, on the other hand, no one could become a suitable incumbent for the priestly office, without a knowledge of the healing art The office is an honorable one, and is much coveted; but no man may thrust himself into it without a special call from the devil, which is always indicated by a fit of rigors. He does not enter at once upon his professional duties, but perhaps through a regular term of studies, generally of two years, under the tutelage of a skilful professor. At the time he commences his studies, his head is shaved, and the gleanings are kept by his tutor, until his studies are fully completed. During the time of his discipleship, he must never enter his own house, or have any communication with his wife. He is not allowed to shave his head, or to wash except when it rains; and then only by standing in the shower, and scrubbing himself as the rain falls. They manage sometimes to trip up when crossing a stream of water, and if they should contrive to purge away some of their dirt, in struggling to get out of the water it is no serious matter. They cannot wear any cloth of foreign manufacture, and are generally clad in a grass rug of the coarsest kind. They must have only one mug and bowl, out of which they can eat and drink, and these they carry slung on their backs wherever they go. At the end of two years, he is brought home to be shaved and washed; and this is an event of extraordinary importance. His instructor performs the office of barber, and the hair which is taken off, of two years growth, together with what was removed at the time he commenced to study, are considered indispensable to the successful discharge of his professional duties. The instructor, however, holds on to both, until he secures a handsome tuition fee. When a doctor is afterwards called to attend a family, he is required to place this in the hands of the man who employs him, as a pledge or surety that he will make every exertion to relieve the sick. If it is taken away from him, it is a lasting and indelible stigma upon his professional character. After this process, of shaving, washing, &c., he is allowed to wear cloth, and return to his own house, and live as other men.

The influence of the priesthood is considerable; but by no means so great as would generally be thought. They can easily be bribed, and the people know this; so that they have no more reputation for veracity and honesty than others. If the advice of a doctor is wanted, they generally send to one who is not likely to be acquainted with the parties, or to be biased by self-interest. When a man is suspected of witchcraft, the people generally consult the doctors before subjecting him to sasa wood, and every instance in which they survive goes just so far to weaken their authority. The priests themselves are frequently suspected of witchcraft, and they can exonerate themselves only by resorting to this common test. They carry a monkey's skin, rolled up, in their hand, as a badge of office, and are seldom seen without it. Their medicines consist altogether of herbs and roots; many of which possess very considerable efficacy, and, in some cases, are administered with judgment. They almost always starve their patients, and keep them near large fires. They are paid for their practice, and, in some instances, it is a very lucrative business. But all revenue from this source goes to the family stock, so that doctors are not a wealthy class of men.

Women are also consecrated to this office, and there are perhaps as many priestesses as priests; and I am not aware but that the one is held in as high repute as the other. When a woman is called to this office, she leaves her husband, and from that moment is no longer recognized as his wife. They contrive to make themselves very haggard in their personal appearance; and no doubt, in many cases, resort to this calling to get rid of the drudgery of housekeeping.

They have a singular idea about the origin of the human soul. They do not suppose that it is procreated at the same time with the body, but that it existed, some how or other, previously to the act of generation, and is only then brought into union with the body. The soul of an infant frequently retires from its frail habitation, and communicates with a priest in relation to its wants or wishes. One case of this kind I remember. A child cried incessantly for several days, and to ascertain the cause of it, a doctor was called. He ascended the garret, and there had a conference with the child's soul; and was informed that it was displeased with the name it had received, and specified another. When this name was given to it, it became pacified, and has ever since been a quiet and promising child. They suppose too, in extreme old age, that the soul departs from the body some time before death. When men attain to what is called second childhood, he is supposed to be in this condition. They readily conceive of the separate existence of spirits, but do not know where they go, or what is their condition. They come originally from the earth, and they have no expression for coming to life, except *wo kuna mah*, which is, literally, 'he is from the earth.' They have nothing, so far as I have been able to discover, like a belief in the transmigration of souls. They seem to think that they go to God after death, but beyond this they have no consistent or rational notions. It is revelation alone that sheds light upon life and immortality. They have, as all rational beings in the world must have, a sense of right and wrong. It is not so discriminating as it may be in those who are brought up under the influence of Christianity, but it is sufficiently strong and clear to make them feel the keenest compunction for deeds that are known, as they suppose, only to themselves, and the consequences of which they could not possibly dread. This discriminating sense of right and wrong (conscience,) they designate by a 'little heart,' which they say and acknowledge is a check upon the 'big heart;' and they frequently confess that if they had adhered to the dictates of the former, they never would have perpetrated deeds of wickedness. I heard a conversation between my teacher, who is a man of discrimination, and another, a short time since, which sheds some light upon this point. Said he, (my teacher) 'there are some things that the Bible teaches us that we knew before, and there are others which we never could have known without the Bible—For example,' he continued, 'we knew it was wrong to lie, steal, fight, &c., but we knew nothing of the sanctity of the Sabbath, the existence of Heaven or Hell, and nothing about Jesus Christ and his salvation.'

They know nothing of the division of time into weeks, and of course, nothing of the Sabbath day, except what they have learned of foreigners. They undoubtedly had some notions of future rewards and punishments, or they never would have thought of assigning different burying places to murderers and those who have died by sasa wood; but these notions were extremely vague and undefinable. They readily assent to the probability and plausibility of what the Bible teaches in relation to the future. They frequently resemble themselves, in their present ignorance, to a vessel at sea that has lost her compass; and they generally seem eager to be instructed on the subject of religion until the pruning knife of the Gospel bears too keenly upon their favorite enjoyments and they then shrink away from it with apparent dread and consternation.

In general, I think they are influenced more by their superstitious fears, than by attachment to any system of religion. If the superstitious notions and fears which have been incorporated into their very being from childhood, were, or could be, entirely eradicated, they would without doubt, renounce all confidence in their religious practices; and their superstitions would readily yield to the influence of Christian education. Some boys that we had under our care for two or three years, seem to have lost all regard for the superstitious notions of their countrymen—and they are not unfrequently engaged in caricaturing and deriding things that they once thought the most grave and sacred. The thought that all these superstitions will ultimately give place to the influence of Christianity, is a cheering one to our hearts, and it encourages us more than any thing else in the discharge of the arduous and trying work in which we are engaged. Those of them who have renounced the idolatry of the country for the peaceful religion of the Gospel, act and feel as though they had made an exchange which they could be induced to part with on no consideration; and I trust that they will continue to prize it more and more as they become better acquainted with its purifying influence.

Yours truly, &c. J. L. WILSON.

PAGANINI.

Mr Hemans, in giving an account of this eminent musician, remarks:

'I saw more of Paganini's countenance last night, and was still more pleased with it than before; the original mould in which it has been cast is of a decidedly fine and intellectual character, though the features are so worn by the wasting fire which appears in his vital element. * * * —— related to me a most interesting conversation he had held with Paganini in a private circle. The latter was describing to him the sufferings (do you remember a line of Byron's,

The starry Galileo with his woes!)

by which he pays for his consummate excellence. He scarcely knows what sleep is, and his nerves are wrought to such almost preternatural acuteness that harsh, even common sounds are often torture to him; he is sometimes unable to bear a whisper in his room. His passion for music he described as an all-absorbing, consuming one; in fact, he looks as if no other life than that ethereal one of melody were circulating in his veins; but he added with a glow of triumph through deep sadness —'*mais c'est un don du ciel.*' I heard all this, which was no more than I fully imagined, with a still deepening conviction that it is the gifted, beyond all others—those whom the multitude believe to be rejoicing in their own fame, strong in their own resources—who have most need of true hearts to rest upon and of hope in God to support them.

LETTER FROM REV. MR BAIRD.

Mr Baird writes to the Editors of the New York Observer, from Paris, Oct. 6th, announcing his safe arrival. The material parts of the letter follow:—

You are doubtless aware that the ships of the London line all sail upon the principle of not furnishing wines, nor other liquors at the meals. In other words, those who wish to have such liquors, must either furnish themselves with them before they leave the port, or purchase them from the steward. You must not misunderstand the latter part of this statement. There is no *bar* on board, and of course, there is no bar-room tippling. As a consequence of this arrangement, the price of the passage in that line of packets has been reduced from *one hundred and forty to one hundred dollars.* This is a real improvement, and a most just one. For why should those who do not drink themselves, (and the number of such is now not small,) be called on to pay for what is drank by others. The arrangement of the proprietors of the London packets has been in operation more than a year, and the testimony of Capt. Moore is that it has contributed every way to the comfort and happiness of both the officers of the ship and the passengers. It operates like a charm in putting to flight the noise, excitement, and quarrels which occurred on the old plan. Indeed the captain of our ship stated to me repeatedly that nothing could induce him to command a ship on the old principle. I may add, that though the London packets are not called 'Temperance ships,' they are, I believe all sailed on what is nearly tantamount to the Temperance principle. At least, I took notice that no 'grog' was given to the crew, unless once or twice in very bad weather, and then with great moderation. Even this is unnecessary and will doubtless be done away. The proprietors have found that upon the whole, they have suffered little or nothing from the reduction of the prices of the passage. Nor is this wonderful. The number of their passengers has been augmented. Many will prefer to go in ships which are sailed on such principles. The result will be that the Liverpool and Havre packets, as well as the steam ships, will be forced to come into the same measures.

THOUGHTS ON POVERTY AND RICHES.

Much is wanting to those who seek much.—*Horace.*

Gain, and a thirst for more, attend a growing fortune.—*Ib.*

If thou dost not desire much, a little will seem to thee an abundance.—*Democritus.*

If thou shalt live according to the necessities of thy nature, thou shalt never be poor; but if whim and fancy determine thy wants, thou shalt never be rich.—*Seneca.*

Never spend against your inclination.—*Dr. Johnson.*

Never anticipate uncertain profits.—*Old maxim.*

Never purchase an article because it is cheap.—*Thos. Jefferson.*

These great possessions are the things that make dying so terrible.—*Charles V.*

Riches are not comely for a niggard.—*Son of Sirach.*

The rich man is wise in his own conceit.—*Solomon.*

Riches profit not in the day of wrath.—*Ib.*

A good name is rather to be chosen than great riches.—*Ib.*

Riches certainly make themselves wings; they fly away as an eagle toward heaven.—*Ib.*

Let not the rich man glory in his riches.—*Jeremiah.*

If riches increase, set not your heart upon them.—*David.*

Trust not in uncertain riches.—*Paul.*

It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.—*Jesus Christ.*

Poverty, brought on by indolence or extravagance, is a disgrace because a punishment.

Poverty is not a virtue, though most of the extraordinary examples of virtue have been among the poor.

The history of literature, science and philosophy in all Christian countries, shows that more men of genius and worth had a poor parentage than is generally supposed.

Poverty to a remarkable degree possesses the power of self-perpetuation. 'The poverty of the poor is his destruction.'

None know the trials of poverty but those who have felt them.

Distrust not the Lord when thou art poor.—*Son of Sirach.*

There is that maketh himself poor, yet hath great riches.—*Solomon.*

The only sinless being ever born on earth lived and died in great poverty, being fed chiefly by the charity of a few poor women.

A large portion of the church of God in every age has been composed of the poor.

Real enjoyment in this world is not excluded from the cottage of the poor. 'A dinner of herbs and love therewith (especially the love of God) is better than a stalled ox and hatred therewith.'

Content is natural wealth.—*Socrates.*

Having food and raiment let us be therewith content.—*Paul.*

Give me neither poverty nor riches; feed me with food convenient (suitable) for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.—*Agur the Son of Jakeh.*

THE BISHOP AND HIS BIRDS.

A worthy bishop, who died lately at Ratisbon, had for his arms two fieldfares, with the motto—'Are not two sparrows sold for a farthing?' This strange coat of arms had often excited attention, and many persons had wished to know its origin, and it was generally reported that the bishop had chosen it for himself, and that it bore reference to some event in his early life. One day an intimate friend asked him its meaning, and the bishop replied by relating the following story:—

Fifty or sixty years ago, a little boy resided at a little village near Dillengen, on the banks of the Danube. His parents were very poor, and, almost as soon as the boy could walk, he was sent into the woods to pick up sticks for fuel. When he grew older, his father taught him to pick the juniper berries, and carry them to a neighboring distiller, who wanted them for making hollands. Day by day the poor boy went to his task, and on his road he passed by the open windows of the village school, where he saw the schoolmaster teaching a number of boys of about the same age as himself. He looked at these boys with feelings almost of envy, so earnestly did he long to be among them. He knew it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster; and he often passed the whole day thinking, while he was gathering his juniper berries, what he could possibly do to please the schoolmaster, in the hope of getting some lessons. One day, when he was walking sadly along, he saw two of the boys belonging to the school trying to set a bird-trap, and he asked one what it was for? The boy told him that the schoolmaster was very fond of fieldfares, and that they were setting the trap to catch some. This delighted the poor boy, for he recollected that he had often seen a great number of these birds in the juniper wood, where they came to eat the berries, and he had no doubt but he could catch some.

The next day the little boy borrowed an old basket of his mother, and when he went to the wood he had the great delight to catch two fieldfares.—He put them in the basket, and tyan old handkerchief over it, he took them to the schoolmaster's house. Just as he arrived at the door, he saw the two little boys who had been setting the trap, and with some alarm he asked them if they had caught any birds. They answered in the negative; and the boy, his heart beating with joy, gained admittance into the schoolmaster's presence. In a few words he told how he had seen the boys setting the trap, and how he had caught the birds, to bring them as a present to his master.

'A present, my good boy!' cried the schoolmaster; 'you do not look as if you could afford to make presents. Tell me your price, and I will pay it to you, and thank you besides.'

'I would rather give them to you, sir, if you please,' said the boy.

The schoolmaster looked at the boy as he stood before him, with bare head and feet, and ragged trowsers that reached only half-way down his naked legs. 'You are a very singular boy!' said he; 'but if you will not take money, you must tell me what I can do for you; as I cannot accept your present without doing something for it in return.—Is there anything I can do for you?'

'Oh, yes!' said the boy, trembling with delight; 'you can do for me what I should like better than anything else.'

'What is that?' asked the schoolmaster, smiling.

'Teach me to read,' cried the boy, falling on his knees; 'oh, dear, kind sir, teach me to read.'

The schoolmaster complied. The boy came to him in all his leisures hours, and learnt so rapidly that the schoolmaster recommended him to a nobleman who resided in the neighborhood. This gentleman, who was as noble in his mind as in his birth, patronized the poor boy, and sent him to school at Ratisbon. The boy profited by his opportunities, and when he rose, as he soon did to wealth and honors, he adopted two fieldfares as his arms.

'What do you mean?' cried the bishop's friend.

'I mean,' returned the bishop with a smile, 'that the poor boy was MYSELF.'

EXTRACTS FROM LAVATER.

'Since the soul of man is the nearest approach to the Diety, it was not proper that God should clothe that which most resembled himself, in dishonorable garments; but with a body befitting an immortal mind, and endued with a proper capability of motion. This is the only body on earth that stands erect. It is magnificent, superb, and formed according to the best proportion of its most delicate parts. Its stature is not terrific, nor is its strength formidable. The coldness of its juices occasions it not to creep, nor their heat to fly. It does not necessarily swim, for want of density. Man eats not raw flesh, from the savageness of his nature, nor does he graze like the ox. But he is framed and adapted for the execution of his functions. To the wicked he is formidable; mild and friendly to the good. By nature he walks the earth, swims by art, and flies in imagination. He tills the earth, and enjoys its fruits. His complexion is beautiful, his lips firm, his countenance is comely, and beard ornamental. By imitating his body, the Greeks have thought proper to honor their deities.'

'Oh that I could speak with sufficient force! Oh, that I could find faith enough with my readers to convince them how frequently my soul seems exalted above itself, while I contemplate the unspeakably miraculous nature of the human body! Oh that all the languages of the earth would lend me words, that I might turn the thoughts of men, not only to the contemplation of others, but, by the aid of them, to the contemplation of themselves.'.... 'I cannot behold the smallest trait, without reading wisdom and benevolence, or without waking, as if from a sweet dream, into rapturous and actual existence, and congratulating myself that I also am a man.

'In each, the smallest outline of the human body, and how much more in the whole body, however old and ruinous the building may appear, or be, how much is there contained of the study of God, the genius of God, the poetry of God! My trembling and agitated breast frequently pants after leisure to look into these revelations of God; pants to remember I am not pure enough, innocent enough, to shudder in his presence, internally to adore; pants at feeling I want words and signs to express my astonishment! O most incomprehensible, yet most revealed, what is it that veils the all-visible from our eyes, that prevents us seeing the all-visible in the all-visible, others in ourselves, ourselves in others, and God in all?'

'Imagine to thyself the most translucent water, flowing over a surface on which grows beauteous flowers, whose bloom, though beneath, is seen through the pellucid waves; even so is it with the fair flower of the soul, planted in a beauteous body, through which its beauteous bloom is seen. The good formation of a youthful body is no other than the bloom of ripening virtue, and, as I may say, the presage of far higher perfection; for, as before the rising of the sun the mountain-tops are gilded by his rays, enlivening the pleasing prospects, and promising the full approach of day, so also the future maturity of an illustrious soul shines through the body, and is to the philosopher the pleasing sign of coming good.'—*N. Y. Mirror.*

PRIVATE THOUGHTS.

Heretofore I placed much of my religion in tenderness of heart, and grieving for sin, and penitential tears; and less of it in the love of God, and studying his love and goodness, and in his joyful praises, than I now do. Then I was little sensible of the greatness and excellency of love and praise, though I coldly spake the same words in its commendation as I now do. And now I am less troubled for want of grief and tears, though I more value humilty, and refuse not needful humiliation, but my conscience now looks at love and delight in God, and praising him, as the height of all my religious duties, for which it is I value and use the rest.

I was once wont to meditate most on my own heart, and to dwell all at home, and look little higher. I was still poring either on my sins or wants, or examining my sincerity; but now, though I am greatly convinced of the need of heart acquaintance and employment, yet I see more need of a higher work; and that I should look oftener upon Christ, and God, and heaven, than upon my own heart. At home I see and distempers to trouble me and some evidences of my peace; but it is above that I must find matter of delight, and joy, and love, and peace itself. Therefore, I would have one thought at home, upon myself and sins, and many thoughts above, upon the high, and amiable, and beautifying objects.

I am less regardful of the approbation of man, and set much lighter by contempts or applause, that I did long ago. I am often suspicious that this is not only from the increase of self-denial and humility, but partly from being glutted and surfeited with human applause; and all worldly things appear most vain and unsatisfactory, when we have tried them most. But as far as I can perceive, the knowledge of man's nothingness, and God's transcendant greatness, with whom it is that I have most to do, and the sense of the brevity of human things, and the nearness of eternity, are the principal causes of this effect, which some have imputed to self-conceitedness and moroseness

I am more and more pleased with a solitary life; and though, in a way of self-denial, I could submit to the most public life for the service of God, when he requires it, and would not be unprofitable that I might be private; yet I must confess it is much more pleasing to myself to be retired from the world and to have very little to do with men, and to converse with God and conscience and good books.—*Baxter.*

A HINT TO DESPONDING MINISTERS.

A certain minister who had been very successful in his labors in the gospel vineyard, at length saw but very little fruit attending his ministrations. To be useless, he could not bear—his soul was bowed down under the discouraging prospects around him. Nothing on earth was so gloomy to him, as a spiritual dearth; for he had been used to showers of reformation and mercy, and nothing else could satisfy his mind. Seeing no outpouring of the Spirit, no sinners converted under his preaching for some time, his soul was beset with desponding and melancholy fears.

While thus exercised, he dreamed a gentleman hired him to work for him, and the price of his labor, per day, was stipulated. On inquiring what his employer would have about, he was informed he must go and hammer a certain rock to pieces. 'That he replied, 'will do no good; for the rock is large and hard, I could never break it to pieces.' 'That is nothing to you,' said the gentleman, 'follow my direction, and I will pay you your wages.'

The laborer then went to work; and though it appeared an endless, and therefore useless task, he labored with diligence and patience for the sake of his wages. After awhile, contrary to all his circulations, the mountainous rock broke into shivers.

The minister saw that the dream contained instruction for him; he felt the reproof, resumed courage, and was again blessed with seeing the rocky hearts of many of his hearers broken by the hammer of God's word.

THE SEPARATION.

The following thrilling extract is from an address of Massillon, before an audience made up principally of members of the French court.

I confine myself to you, my brethren, who are here assembled. I speak not now of the rest of mankind; I consider you as though you were the only inhabitants of the earth; and this is a thought which occupies and alarms me. I suppose this to be your last hour, and the end of the world; that the heavens over your head are opening, Jesus Christ appearing in his glory in the midst of this Church, and that you are assembled here to meet him; and like trembling criminals, about to receive sentence, either of pardon or of eternal death; for it is to no purpose to flatter yourselves, you will all die such as you are this day; all these desires of a change which amuse you, will amuse you till you come to your death-bed; it is the experince of all ages. All the change that you then find in yourselves will, perhaps, be a longer account to give up than you would now have; and you may almost decide from what you would be at the present moment, if called to judgment, what will be your condition when called out of life.

Now I ask you, and struck with tears, I ask the question, not separating in this matter my lot from yours, and placing myself in the same disposition as I wish you to be in, I ask you then—if Jesus were to appear in this Church, in the midst of this assembly, the most august of any in the world, to judge us, to make the discrimination between the sheep and the goats, do you think the greatest number of us who are here would be placed on his right hand? Do you think that there would be an equal number on each side? Do you think that the number of ten righteous only, which the Lord could not find in five cities, would be found amongst us? I ask you this question. Thou only, O God, knowest thine own! But if we know not who belong to him, we know at least that sinners do not belong to him. Now, who are believers?—Titles and dignities are of no account; you will be stripped of them in the presence of Jesus Christ. Who are they? Many sinners who would not be converts; and still more who wish for it, and yet defer the time of their conversion; many others who after their supposed conversion relapse into their former faults; and lastly a great number who do not think they need any conversion; those are the reprobates. Retrench from this holy assembly those four sorts of sinners; for at the great day they will be cut off from it: and now ye righteous, make your ap-

pearance. Where are you? Remnant of Israel, go to the right! Ye who are the wheat and belong to Jesus Christ, separate yourself from this chaff, which is appointed for burning Oh, Lord where are thy people, and who is left for thy possession!

CHARITABLE AT DEATH.

Perhaps you belong to those who triumph in their own mind, over every charge of cupidity, by remembering that they have made arrangements to be charitable at death. A life of benevolence, ending in a munificent bequest, is like a glorious sunset to a summer's day, but no posthumous charity can justify a life of avarice, or redeem it from infamy. To defer religion to your last hour, is guilt of the deepest die; can it be innocent, then, to defer the practice of one of its most important relative duties, till the crisis arrives? Were you to direct that a splendid asylum should arise over your dust, it would still be the monument of a covetous man; and on its front might be written, as an appropriate inscription, 'The triumph of death over avarice.' For he who withholds his hand from deeds of benevolence, till his last hour, surrenders his property to death, rather than devote it to God.

Besides, you are acting in direct opposition to the settled arrangement of Providence; and to the most distinct intimations of the divine will. Your charity, as it is to be future, is made to depend on the most contingent circumstances. 'I had got, in all my life,' says Baxter, 'the just sum of a thousand pounds. Having no child, I devoted it to charity. Before my purpose was accomplished, the king caused the exchequer to be shut, and it was lost, which I mention to counsel any man that would do good, to do it speedily, and with all his might.' But by making your charity to consist only in testamentary bequests, you are calculating on the certainty and stability of that which has become the very emblem of change and uncertainty.

What you are proposing to defer till the period of your natural death, the Christian, if he acts in harmony with his profession, feels himself bound to do, when he dies unto sin: then, he devotes himself and his property unto God; and with this immense advantage over you, that he will be his own executor; that he will enjoy the godlike satisfaction of doing himself for God, what you will leave to be done by others. You profess to regard yourself only as the steward of your property, and God as its supreme proprietor; but, instead of employing it for his glory, and rendering a periodical account of your stewardship, your covetousness makes it necessary that death should deprive you of your office, in order that the property you hold may not lie useless for ever. Your Lord admonishes you to make to yourself friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations; but, however welcome the arrival, and cheering the reception of the benevolent Christian in heaven, it is evident that no such a greeting can be there awaiting you; the only signs of joy your spirit will meet with, will be occasioned by the liberation, of your property by the hand of death, and, as such, they will wear the aspect of upbraiding and reproach. And when your Lord shall come to receive his own, with usury, instead of being able to refer to the multiplication of the talents with which he entrusted you, that multiplication is yet to commence, for your talents only just then have emerged into the light; you will have drawn on yourself the doom of the unprofitable servant. You are reversing that divine arrangement which would have caused your death to be deprecated as a loss, and you are voluntarily classing yourself with the refuse of society, whose death is regarded as a gain; those who might have prayed for your continuance on earth, as a benefit to the Church, are, for that very reason, tempted rather to desire your departure. Were your conduct to be generally adopted, what loss would the cause of Christ sustain by the death of half the Christian world? So completely is that conduct at variance with the divine arrangements, that such a bereavement, which we cannot contemplate now without horror, would, in such a case, become indispensable to the continuance of his cause upon earth.—*Harris.*

For the Register and Observer.

WHAT IS 'WORLDLY.'

Love not, says the beloved disciple, the world neither the things in the world. But is not the world, this beauteous workmanship of God's own hand, to be loved as a proof of his kindness? Must not the beauty of holiness also be loved even when manifested in the world?

Thus a difficulty arises in defining what is the world and what the things of it. The apostle goes on to explain. Every thing in the world, says he, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world. Here then, is a definition. That which merely gratifies the appetite or pleases the eye, or flatters our vanity, is of the world. Theatrical amusements most probably come under this class. They are mere amusements without the slightest benefit. No man's taste is improved by hearing the low wit of popular comedy nor his heart by the revolting scenes of popular tragedy. Or supposing that good plays have been written, they will benefit no man who hears them in the theatre. For no acting is such as to appear perfect to any man; yet every reader can picture the scene described, perfectly to himself. The attention paid to the acting at the theatre must therefore prevent full attention being paid to the useful sentiments, if any be delivered. But who attends the theatre for the instruction to be derived from the play? Is it not generally attended from far different motives? Do not some go there to find opportunity to indulge in the basest of passions? Do not others go to gratify a vitiated taste for trivial, low and even indecent wit? others to be pleased with tinsel show and frippery? others to kill time and avoid reflection? others to make a show of carriages and clothing? others to appear high and fashionable? Who goes there that he may grow in grace and in the knowledge of the Lord? Who goes there with a heart-felt desire to extend the kingdom of God?

The theatre is manifestly a thing of the world and the followers of Jesus should no more be seen there, than at a cockpit or the gambler's den. He who feels himself as the mere steward of God, will not expend his money for such an object; he who believes that for every hour men must give an account up to God, will waste none of those hours in such an employment; he who believes that his fellow men are probationers for eternity, will not patronize an institution which has ruined so many forever. What a thought is that of those who were called at Richmond from the very midst of the things of the world to their last account! Can one who returns from the theatre late at night with distracted mind and wearied body engage willingly and fervently in his devotions before he sleeps? No performance should be undertaken without prayer, yet who will, as he starts for the theatre breathe from his heart this prayer? 'O God, wilt thou bless the step which am now taking, as a means of my own sanctification—and of extending thy glory in Christ Jesus our Lord.' E. N. P.

For the Register and Observer.

A HAPPY NEW YEAR.

To the Children who read the Register.

You have enjoyed yourself much, I suppose, during the last few weeks. It is but a little while since Thanksgiving came, and you spent the day in happiness at your homes. After that came Christmas, and in the joy of your hearts you wished many 'a merry Christmas' to your parents and friends. Before the pleasure of that day was gone from your minds, another joyful day overtook you, and to how many did you wish 'a happy New Year.' It was delightful to your friends to see so much pleasure, and your parents' hearts were filled with joy as they looked upon your cheerful countenances and heard your happy voices. And when they retired at night to offer their evening prayers, they earnestly prayed for you that you might have many happy new years. If you could have looked into their hearts, you would have been delighted and almost surprised to see how deep an interest was felt there for you. And many of you, I hope, when you said your prayers that night, offered some petitions for those parents. You prayed that they might have a happy year. Those prayers were heard and will, I trust, be answered. But how will they be answered? What is it which makes the year pass happily to a parent? Is is not the goodness of the children? There is no one way in which the Heavenly Parent blesses earthly parents more than by giving them good children. But He will not make you good, unless you wish to be so yourselves. If then you prayed sincerely that your parents might be happy, how earnestly should you try by your behavior to make them so? You can form no better resolution at this season of the year than this, that you will endeavor to make the whole year a happy one to your parents. And not only to your parents, but to your brothers and sisters. How fine an opportunity does the beginning of a New Year give for commencing a new course of conduct towards them. Have you by unkindness, impatience or fretfulness made a brother or sister unhappy? Then begin now to make him or her happy by kindness and affection. It is very pleasing to see brothers and sisters and friends on New Year's day making their little presents to one another. But if New Year's day is the only day in which you try to please each other, it becomes almost sad to see you happy then. But suppose that the whole year is passed, as well as the first day, in kindness,—how delightful then is it. Every day becomes a New Year's day, full of happiness, and you are continually making the most acceptable present, a present which cannot be bought at any store. If every child, who passed a happy new year's day, was determined to do every thing in his power to make others happy, what a delightful year it would be. In every house you would see the older children kind to each other and showing kindness to their younger brothers and sisters. No violent words would be heard and no fault-finding, but all would be peace.

And while you are trying to make your homes happy, do not forget other homes. Remember that all children are not so much blessed as you are. Think how many are suffering from cold and want of food. How many a little child is there, who has no shoes or stockings to cover his aching feet, or warm mittens for his hands which are smarting with the cold. And when he goes into the house, he finds no bright, cheerful fire, but must stoop down over the few dark brands, the only wood in the house. What can he do, when those are gone? What will he do the next morning? When he gets up, he cannot go to the fire, for there is no fire, but he must stand shivering with cold, till his mother can give him a few pieces of bread for his poor breakfast, and then he will run out to find elsewhere the comfort, which he cannot find at home. Can you not help him, children? Can you not get him a pair of stockings or mittens? And could not several of you unite together, and contribute a little of your spending money to buy some wood? Think how happy the little fellow would be to find, when he goes home this night, a bright, blazing fire. 'Where did the wood come from, mother?' some kind children bought it, she would say. 'Oh, how I shall love those children.' Then the mother would show him a pair of mittens and shoes, and how his eyes would glisten. If you could only see him, children, it would perhaps be the happiest moment you ever knew, for nothing gives us more pleasure than acts of kindness to others. How pleased your Heavenly Father would be to see you thus doing good to his children. Do you wish to know what He and Jesus would say to you? Read from the 34th to the 41st verse of the xxv. chapter of Matthew.

But perhaps you will say that you do not know of any such children. Inquire of your friends. If there are no children, perhaps there are others whom you can assist. On the afternoon of Christmas day, an aged woman, before night had set in, though it was nearly night in her dark room, raked up the few coals on her hearth and went to bed, because her wood was burnt up. What an acceptable Christmas present to her, a load of wood from some kind children would have been.

If you will inquire, you will be able to find some persons whom you can help, and perhaps very near your own home. It may be some sick man or some destitute old woman, to whom you can carry food occasionally during the coming year. If you find such, be kind and gentle when you give them your presents. Many a poor person's feelings have been wounded, by the unkind manner in which things have been given.

In these two ways, by being good and kind at home and by being kind abroad, you can spend a very happy year yourselves, and make it happy to others; and at its close, if you live to see it, you will thank your Heavenly Father for permitting you to enjoy so much true happiness. H. H. J.

CHRISTIAN REGISTER.

BOSTON, JANUARY 11, 1840.

DEWEY'S CONTROVERSIAL DISCOURSES.

We are glad such a work has appeared among us and from such a source. It will arrest attention and awaken an interest that is needed and should not be suffered to subside. Some think we have had controversy enough, that its work is done, its day past. Perhaps, in this region, we have had sufficient in relation to one subject—the Trinity. But it was the smallest part of our calling to destroy this pernicious error. Gross ideas prevail in every relation and department of religion. How little is the character of God felt and understood? The thought of him affects most people but feebly and depresses multitudes. A vast mass of *superstitious* clouds and darkness are round about his throne, which must be driven away. His robes are murky with vengeance. His voice is thunder. His eye flashes lightning. His feet are on the quaking mountains. He rides chiefly in the whirlwind and directs the storm. The lingering shadows of Calvinism are yet on the hearts of many, very many among us. They must be removed, that these hearts may beat in fulness of joy and freedom. The thought of God, if just and definite, would thrill all there is good within us. It would remove every weight and break every chain. It would elevate what is low, soften what is hard, refine what is rude, warm what is cold and strengthen what is weak. It would awaken into intense activity all our moral energies and affections. It would be our triumphant armor in every trial and conflict. It would clothe all with grace and greatness. It would cause the saddest soul to sing for joy. Would people be anxious and discontented if they knew God? Would they be selfish and sensual? Would they be severe and revengeful? Would they be oppressive and avaricious? They could not be. This knowledge would regenerate them. O righteous Father, says Jesus, the world hath not known thee. But he adds, I have known thee. Yes *he* did know him. And it was this knowledge that made him so gentle, so affectionate, so simple, so pure, so sublime, so patient in suffering, so tender in friendship, so strong in duty, so Godlike in death. And before people can become, in any good degree, like Christ, they must attain unto the same knowledge. Here then is a great work for us to do. We must labor *incessantly* to diffuse, through the community, better and higher conceptions in regard to God's character, goodness and providence. There is yet among us a large amount of traditionary error that must be burnt up.

Then the subject of the atonement must be thoroughly discussed. Pernicious impressions yet *abound* in relation to it. Our people have rejected the more gross ideas that have been connected with it, but they have not yet gained any that afforded them satisfaction. Awful, mysterious clouds are hanging and floating about Calvary. The cross inspires not confidence, but awe. The blood that stained it, instead of being viewed as the strongest and most affecting expression and pledge of heaven's mercy, is looked upon as holding some dread connexion with its wrath. And that event which, infinitely more than any other in the world's history, ought to imbue the soul with courage, trust, hope and power, does not a little to enfeeble and depress the minds of vast multitudes. Is there nothing then for us to do? There is much and let us be about it. This doctrine, the offspring of a barbarous age, in all its unhappy influences, must be met, resisted and put down. It is a poisonous plant in the Lord's Garden. It sheds a blight on all those beautiful ones, which have been nurtured by holy hands and refreshed by heaven's purest dews. It throws its thick shadows over that sublime, divinely-built temple, of which Jesus is the chief corner stone. It quenches the light on the divine countenance and presses with fearful weight on thousands of gentle spirits.

We might mention several other subjects that demand patient and thorough discussion. But enough has been said to show that our work is far from being finished. Is it not evident on every side that there is little *real* interest in religion. There is much in religious *things*—but not in religion, *as the all important concern*—as the only source of our true and highest welfare—as the only agency, influence, power that can develope, enrich, exalt and bless our nature. We fear that it receives little deep, sincere homage—nothing better than traditional, formal respect. Why is this? It is because religion is not yet presented to the minds of men in that light, reality, attitude and simple majesty, which *would* take captive their thoughts, faculties and affections. It *must* be brought into harmony with the intellectual advancement, the moral expansion and the searching, philosophical spirit of the times. Is there then nothing more for us to do? Men are ever disposed to imagine their warfare is ended and to throw down their weapons. But the warfare against sin and error *never* ends. And when suspended, for a short time, the rulers of darkness make visible advances. The terrific bands are seen mustering with renewed confidence. Calvinism we think prostrate and powerless. So it *appears*. But let uncompromising opposition cease, it will soon rise and advance, its brows bound with thunder. And its dark waters will again overflow the green pastures and fill the sunny valleys of salvation. Let us be up and doing while the day lasts. We commend this volume of discourses to our friends and readers. We shall hereafter examine it more particularly.

CHRISTIAN EXAMINER, FOR JANUARY.

Article I. *Cudworth's Intellectual System.*

Cudworth has much traditional, indefinite reverence. But we suspect few among us have any precise ideas of his labors and merits. Many will be obliged to this writer for the clear and comprehensive view he presents of the great work. That he was a man of very superior powers and vast acquirements admits of no question. But whether his learned efforts have done or can do much good may be questionable. We do not think highly of demonstrations of the existence of God. If his existence be not demonstrated in the heart, arguments addressed to the understanding, will have little effect. Our intellectual connexion with him is feeble. We can form hardly any conceptions of his intellectual attributes. We can by searching form only the most dim apprehensions. Intellectually we are not made after his image—cannot have communion with him. He dwells not in the reasoning faculties, but the holy and benevolent affections. The *soul* is his temple. Ratiocination cannot touch even the robes of the Divinity. The man, in whose character the moral sentiments are cold and feeble, is *necessarily almost* an atheist. It is the pure in heart, not the enlightened in mind, that see God. The warm, strong, high heart *cries out* for the living God—and *will* find him. It will seek out the living ocean into which to pour its full stream. The pure, benevolent affections, when quickened and unfolded, will rise and go to their father, and rest in his bosom.

It is only through spiritual regeneration that Atheism can be cured. It is prophets and not philosophers, that can arrest its progress. A Bunyan appealing powerfully to the devout sensibilities, can effect more than all learning. It is spirit and fire that can drive out the evil spirit of unbelief. One penitent emotion can do more to lead a man to God, than the most profound intellectual system. The simple are thus mightier than the wise in breaking down strong holds, and advancing the glory of God. The statement contained in the following passage may a little surprise esome of our readers. It says nothing, however, strange to those acquainted with the writings of antiquity.

The author examines it at length, and proves that the Pagan deities were never considered as so many uncreated, self-existent gods; but were descended from one who alone was self-existent. Such was the system of Hesiod, and of the Gnostic Valentinian. The Manicheans came the nearest to Polytheism; for they maintained there were two principles, one good, and the other evil. But it is doubtful if that was their belief; for Zoroaster, the inventor of the system, and the Persian theologians, who followed him, believed only in one eternal, self-existent Being. Even the early Christians did not charge the Heathen with the belief of many uncreated and independent gods. Excepting the one Supreme God, all the pagan deities may be reduced to the following classes; souls of dead men; the powers and objects of nature personified; demons, that is, superior created beings, called devils and angels in Christian phraseology; thoughts and feelings personified, e. g. faith, hope, wisdom, &c; and the several names given to the one God, as he was conceived of in various relations. Thus, they believed in many gods, but only in one Supreme God, who was the head of all things. Sometimes they called their deities eternal; but they likewise called matter eternal, though not uncreated; for they with the other Platonists, supposed God was eternally creative, and therefore matter was eternally created. They did not ascribe the same honors to the created as to the self-existent God.

Again; the opponents of Christianity, Celsus, Porphyry, Hierocles, Julian, and others, were all Monotheists. Their belief in one God was not a notion conjured up for the occasion; for Zoroaster and Orpheus, two of the most strenuous defenders of Polytheism, assert the existence of one Supreme Infinite God. The following is from Orpheus, and is undoubtedly genuine; for it is quoted in a work written before Christ.

'The high-thundering Jove is both the first and last; Jove is both the head and middle of all things; all things were made out of Jupiter; Jove is both a man and an immortal maid; Jove is the profundity of the earth and starry heaven; Jove is the breath of all things; Jove is the force of the untamable fire; Jove is the bottom of the sea; Jove is sun, moon, and stars; Jove is both the original and king of all things. There is one power and one God, and one great ruler over all.'

But Orpheus was no Pantheist; for in the celebrated riddle, in the Orphic Poems, the World-Maker asks Night, 'How can all things be one, and yet each have a distinct being?' He said God passes through and intimately pervades all things. He expressed himself strongly on this point, as the Bible does, which says God 'is all in all,' 'quickens all things,' and 'in him we live, and move, and have our being.' But the author declares this is a 'ticklish point,' so we will hasten from it, to his conclusion, that the 'Greekish Pagans acknowledge one universal, and all comprehending Deity,—one that was all.'

We quote a passage from Cudworth relating to the evils and imperfections that prevail in this life.

'But they, who, because judgment is not presently executed upon the ungodly, blame the management of things as faulty, and Providence as defective, are like such spectators of a dramatic poem, as when wicked or injurious persons are brought upon the stage, for a while swaggering and triumphing, impatiently cry out against the dramatist, and presently condemn the plot; whereas, if they would expect the winding up of things, and stay till the last close, they should then see them come off with shame and sufficient punishment. The evolution of the world, as Plotinus calls it, is *alethesteron poiema*, a truer poem;—and we mere histrionical actors upon the stage, who, notwithstanding, insert something of our own into the poem too: but God Almighty is that skilful dramatist, who always connecteth that of ours, which went before, with what of his follows after, in good, coherent sense, and will at last make it appear, that a thread of exact justice did run through all, and that rewards and punishments are measured out in geometrical proportion.

'Lastly. It is in itself fit, that there should be somewhere a doubtful and cloudy state of things, for the better exercise of virtue and faith. For, as there could have been no Hercules, had there not been monsters to subdue; so, were there no such difficulties to encounter with, no puzzles and entanglements of things, no temptations and trials to assault us, virtue would grow languid, and that excellent grace of faith want due occasion and objects to exercise itself upon. Here have we therefore such a state of things, and this world is, as it were, a stage erected for the more difficult part of virtue to act upon, and wheer we are to live by faith and not by sight; that faith, which is 'the substance of things to be hoped for, and the evidence of things not seen; a belief in the goodness, power, and wisdom of God, when all things are dark and cloudy round about us. 'The just shall live by his faith.'

Article II. *Common School Journal.*

None can doubt, we think; that our schools need, and are susceptible of great improvement. By their means we see no cause why all our children *may not* receive a more thorough education, in all directly useful acquirements, than is now gained by the greater portion of those, that graduate at our colleges. Our people must be far better educated than they are. It is one part of our mission to take from labor its stigma, to elevate it to its true dignity, to unite it with those qualities that adorn and elevate our nature, to show that a laborer may, in the highest and best sense of the term, be a gentleman. This demonstration will do more, effectually to emancipate the world, than a multitude of treatises on the rights of man. It is the prejudice against labor, that enchains the souls of our race. So long as it exists, the greater portion must be servile—for the greater portion everywhere must work. It is vain to hope that political revolutions and constitutions can confer freedom. The source of all bondage is moral—is in the soul. The corner stone of the cruel, degrading structure is in the minds of its victim. Let nations become morally emancipated and every instrument and agent of tyranny will be swept away like straws on ocean's tides. It should, therefore, be the business of the friends of freedom to diffuse correct and generous sentiments. The truth *alone* can make free. We have little faith in politicians and chieftains. The Christian moralist must do the work. Among the deep rooted prejudices that help to enslave man, that against labor is the most effective and prevalent. He that feels, in the least, degraded because he must labor, cannot be a free man. He that cannot stand, with his hard hands, burnt face and *every day clothes*, unabashed, in the presence of earth's highest, cannot be a free man.

Let us show to the world, a nation of farmers and mechanics, refined, enlightened, clothed with intellectual and moral beauty and dignity, and we have done more than has yet been done, to free and regenerate it. We should send abroad a flood of lofty, mighty impulses, that could not be resisted. Babylon would fall before it. But to do this, all our people must be educated, far more highly than they have yet been. This must be effected by our common schools. They therefore, must be *vastly* improved. Massachusetts must take the lead in this business. She owes it to the country. We have much to say and shall resume the subject at another time. We commend the Journal to all interested—and who are not? We give the prospectus.

'The great object of the work will be the improvement of Common Schools, and other means of Popular Education. It is also intended to make it a depository of the Laws of the Commonwealth in relation to Schools, and of the Reports, Proceedings, &c., of the Massachusetts Board of Education. As the documents of that Board will have a general interest, they ought to be widely diffused, and permanently preserved.

'The Paper will explain, and, as far as possible, enforce upon all parents, guardians, teachers, and school-officers, their respective duties towards the rising generation. It will also address to children and youth all intelligible motives to obey the laws of physical health, to cultivate 'good behavior,' to strengthen the intellectual faculties, and enrich them with knowledge; and to advance moral and religious sentiments into ascendency and control over animal and selfish propensities.

'The Paper will be kept aloof from partisanship in politics, and sectarianism in religion; vindicating, and commending to practice, only the great and fundamental truths of civil and social obligation, of moral and religious duty.

'It will not be so much the object of the work to discover, as to diffuse knowledge. In this age and country, the difficulty is not so much that but few things on the subject of education are known, as it is that but few persons know them. Many parents and teachers, not at all deficient in good sense, and abounding in good feelings and good purposes, fail only from want of information how to expand and cherish the infantile and juvenile mind; and hence they ruin children through love unguided by wisdom. It should therefore be the first effort of all friends of education to make that which is now known to any, as far as possible, known to all. The proposed Paper is designed to be the instrument of accomplishing such an object.'

The article remarks,

To give all necessary information to all who may be concerned in the results of public instruction,—and who is not more or less concerned in them!— the Common School Journal is provided, and for one dollar a year may be obtained wherever the mail reaches. For whose profit it was established, and what it proposes to teach, the prospectus clearly expresses. It ought to be found in every house, and on every school-master's desk.

If every head of a family cannot pay a dollar a year for the School Journal, in every school district there must be some one person, man or woman,—some friend of good learning, father or bachelor, matron or maid, who has a dollar to spend for the public good. Now we know of no tracts that could be distributed, so useful as the Common School Journal might be; none that are so good for the use of edifying; none that teach parents so well what to do for their children; none that teach the wise so well what is good for 'the ignorant, and for them that are out of the way;' none that teach the teacher so well what to do for himself, and those entrusted to him; none that teach the young better to cherish their higher nature, and make themselves 'vessels of honor,' good citizens, good Christians, and fellow-workers with God; none that explain to the people so well the wisdom of the laws, and their obligations to the state, which provides the means of knowledge for all; none that so strikingly enforce upon all good citizens the duty to maintain and exalt a good institution by the liberal support of it.

Article III. *Southey's Life of Cowper.*

Alas, poor Cowper! When will he be suffered to rest in peace? Little did the meek man dream, that his sufferings would be searched out to gratify a vulgar curiosity, or to confirm a sectarian charge. And nothing more strongly attests the baseness of religious bigotry, than the attempts that have been made to drag this smitten man into the ranks of party. To it no place is sacred. The recesses of every sanctuary are invaded. It seizes on the secrets of the mad-house. It will do what would make devils blush—were they not black. And while doing these foul things, it imagines, it is serving Christ. What delusion! The refined Jesus need such aids! Have we yet got beyond the grossest barbarism? There is little reason to suppose that his religious views were the cause of his malady. It was inherent—the result of the mingling of the elements in his constitution. But then it cannot well be doubted, these views accelerated and aggravated the tendency. How could it be otherwise? They are enough to make the most happily tempered insane. Or rather not to be insane, under such horrible convictions, is itself a kind of insanity. The person that believes them, to be reasonable, ought to be deranged. How can he help becoming insane, who believes he may be decreed to eternal damnation, or that his children are born under the curse and wrath of heaven, or that the justice of God could be appeased only by the blood of his son, the sharer of his throne and Divinity? What we wonder at, is, that Calvinism has not filled the world with insanity. No system was ever better devised to effect such consequences. There is disappointment, trial and suffering enough here to try the firmest intellect—but when we exalt stern, unrelenting, unpitying vengeance and majesty over the universe and human frailties and destinies, what shall sustain it? The weight of a black, wailing, weeping eternity is resting upon and must crush it. Such a prospect must blight every flower, that blooms along the rugged paths of mortality, embitter every fountain of existence, turn to discord every sound of nature, roughen the elements, clothe the heavens with black and the universe with fierce enmity. How tender minds, women, mothers can embrace such doctrines and escape insanity, we know not. But the truth is, in most cases, they are not believed. The affections and instincts of our nature are too mighty for them. How strange that the mother, while looking with rapture on the face of her sweet child, can imagine she is a Calvinist. Still she repeats her creed and supposes she is very orthodox. And so she is, for she is true to those impulses and inspirations that come from above. It is with the heart man believes—and thanks be to God, he sends few Calvinistic hearts into the world. If he did we should soon desire to be out of it, and take our friends with us. Do what you will with us, but leave us our Father in heaven. Leave this last refuge to the afflicted and suffering—remove not this only support from an innumerable multitude of throbbing, bleeding hearts. Does the zealot know what he is about, when pressing the acceptance of his iron God on the sensitive and affectionate, on sisters, children, parents? Let him forbear—if there is one drop of compassion in his frame. He is kindling up unquenchable fires in their bosoms.

As the writer of this article suggests, it is marvelous to see with what complacency the Calvinistic reasoner consigns millions to hell, on the strength of an *inference*. He will doom half the race to endless woe on the point of a sylogism. He apparently hears not the wailings of the damned amid the whispers of self gratulation. He looks with admiration on his work. He seems to consider it a very valorous affair. And truly it is. It has a kind of savage sublimity about it that much impresses us. A thorough Calvinistic logician is made of brave materials. He is a hero after his sort. He is worthy to be crowned with garlands dipped in *Stygian pools*. If he can only make his chain complete, he cares not if it embraces a bottomless pit, and rests on a burning throne. Let his triumph over every finer and better feeling of our nature be honored as it deserves. And this is Christianity! The religion of him who wept over the coming calamities of Jerusalem—of John, whose existence was but one emotion of profound tenderness—of Paul who could not administer a mild rebuke, without blotting it with tears! It is not Christianity. Not a breath from the spirit of Christ, has ever wandered near it. It is impious to confound them for a moment. The kingdom of heaven is not in a hard head, but a gentle, pure heart. The passage we give, is true, and will be read with interest.

Cowper's *religious* mind never mixed, flowed into, and harmonized with his intellect. His mind did not, certainly for any great length of time in succession, preserve that repose and assurance of spirit, which is denoted by the term fellowship, or communion with God,—an idea and expression eminently Christian. According to the system he had adopted, the attributes of the Deity were too awful, and his own nature too vile to allow of the state of mind we have alluded to. When his religious sentiments had been excited, and his religious wants had been made known to himself, he met with and adopted a system which appears wonderfully ill-suited to his nature. He adopted that idea of God, which had been formed by other minds, minds of a coarser fabric, and of harder features than his own. A dogmatizer, like Calvin, whose lot was cast in an age of revolution, whom the corruptions of a dominant church had biassed against everything that savored of the old way, was hardly the proper person to frame a system for such a sensitive, imaginative, tender spirit as Cowper's. No where, as far as we know, can a more painfully and impressive illustration be found of the principle, which is beginning in our times to be widely felt and acknowledged, that individual minds must form their own idea of God; that the affections can no more be tortured into uniformity of sentiment, than the speculative intellect into uniformity of belief; that there are diversities of operations, although one and the same spirit; that there are peculiarities of constitution, of endowment, of temperament, which require special adaptations of system. To attempt to introduce Calvin's image of God into the mind of Cowper, could only be followed by eternal war, contrariety, and confusion. This is, indeed, only our theory of his case. It would not, probably, have been allowed by himself; for he never once appears to have distrusted his system. His reproaches were all loaded on his poor, innocent self. But we have the *facts*, at least, a large number of those facts, of his singular case before us; and every reader must form for himself some theory to account for the melancholy result. And in many respects, any one is in a better condition, than himself could possibly have been, to fairly explain the condition of his mood. The difference between him and his friend Newton is striking *in this respect*, and may serve to illustrate his case. Newton, it seems, took up his religion late in life. He had probably never possessed much tenderness and susceptibility of heart; and what he had originally was, doubtless, not increased by his peculiar mode of life. When he obtained religious impressions, they probably came through the head rather than the feelings; and the hard logic of Calvinism suited the man, who had been toughened by the pulls and tugs of a worldly experience like his. Heaven and hell, salvation and damnation, were obstructions to be dealt with, after a certain fashion in logic-fence. So the order of the categories was preserved, and the justness of the reasoning was vindicated, no matter how many souls were involved in perdition by the ratiocination. A spirit, so constituted as Cowper's was never designed for such rough work. Go where his intellect would, his heart was sure to follow. Not a thought possessed his mind, nor an image rose to his fancy, that it did not awake a corresponding affection in the heart. A system, like Calvanism, seems to be suited only to a person in whom the intellectual principle prevails over the affections, who can take pleasure in dealing with abstract propositions, that involve the eternal misery of thousands of sentinent beings, and who has not sensibility to suffer in corresponding horror. Not that such a person is hard-hearted; it is not necessary to suppose that; but he is still pleased that he has made out his case formally, according to scientific rules, and reached the conclusion; and never realizes how horrible that conclusion may be. It is upon the same principle, that the great general watches the result of a certain movement in battle, which he has ordered. If it succeed, he smiles complacently, or exclaims triumphantly, and prides himself upon his skilful combinations; while another person standing by, a mere spectator, would shudder at the blood so lavishly spilled, to effect the object.

FRANKLIN EVANGELICAL ASSOCIATION.

This Association will meet at the house of Rev. Mr Rogers in Bernardston, on Monday, January, 13th,

By order of the Scribe.

THE MOTIVES TO BE ADDRESSED TO THE INSTRUCTION OF CHILDREN.

We extract with pleasure the following passage from an excellent letter in a late number of 'The Common School Journal.' The topic is of great moment and certainly not without its difficulty. But we believe, that all reflecting parents and teachers will concur with the writer in the views, which a long experience in the office of instruction has suggested.

Having remarked, that the motives, which twenty years ago were almost unanimously addressed for the management and instruction of children, 'and which,' adds the writer, 'I fear are still addressed in many schools and even families,' are principally the three following:

1. Fear of pain;
2. Fear of shame;
3. Emulation;

and having exposed some of the objections against the two former, he thus speaks of the principle of Emulation.

'It must be admitted that it is a most powerful motive, perhaps the most powerful that can be put in action. But it sacrifices the higher powers to the lower—the moral to the intellectual. And herein is its condemnation. The object of the teacher ought not to be to make as good scholars as possible, by any means whatsoever; but to elevate the being as highly as possible. If the scholar is made at the expense of the man, an absolute injury, an incalculable injury is inflicted. The teacher, capable of sacrificing the moral character of his pupil to his appearance at an exhibition, or his triumph at an annual examination, is totally unworthy of his office.

Emulation, when exercised among companions and equals, almost necessarily excites the worst passions, envy, jealousy, hatred, malice. I say *almost*, because I believe that there are a few so noble in their natures, so raised above all selfishness, that they are able to see the prize for which they have been long striving, with all possible efforts, borne away by a rival, with no other feelings than gratification at his success, and resignation to their own disappointment. But these are few, *very few*. I have never known but one; and he, though a man of admirable talents and character, was so different, in many other respects, from common persons, that he passed with many for insane. I might, therefore, without departing from the truth, leave out the qualifying expression, and say, that *emulation, as it usually operates, excites the worst passions of the human heart.*

I speak advisedly on this point. I have watched its operation for twenty five years with great attention; latterly, with the most earnest and solemn desire of reaching the truth. I have felt that this principle, if wrong, was doing unmeasured, infinite harm. I have therefore examined the question as one that affected something higher than the mere life of a man,—his character. I *began* many years ago, in my first essays in teaching, with appealing to emulation in every instance, as an incitement to good conduct and a stimulus to exertion in every form in which exertion could be required. And I confess I found it able to accomplish what it seemed to promise. To be at the head of a class can never be an object of indifference to a child of talent, if that is held out as the greatest work. Still less—to be at the head of a school. To gain a medal, when only one or a very few are given, and where the number of competitors is great, may be made to assume to the eye of a child an importance greater than any other object for which he can live.

I was first awakened to the evil of emulation by being obliged to bestow five medals in a class of seventy-five, after a year's exertion in their studies. I remember that I had a shudder, when it was first made known to me that I should have this to do. I already anticipated how difficult it would be to do it. I felt that I should not be able to estimate the exertions that would be made. I could at best judge by the effect, a rough and unjust mode of judging, always. I soon saw the influence of the announcement of these prizes, upon the competitors. I saw the free, manly, generous bearing of the boys towards each other which had subsisted while they were under the kindly influence of reasonable motives, giving place to jealousy and suspicion, to an inordinate desire to elevate themselves and to depreciate their fellows.

There were two amongst the number so far in advance of the rest by their natural endowments and by discipline, that they partook of these feelings in a less degree; but even they showed them towards each other. I could not but watch the effect upon one of the number, a boy of fine natural gifts and a generous susceptible nature, but who had always been unfavorably placed, and was poorly furnished for the struggle. Week after week I saw the resolute exertions he made, without suspecting how terribly severe they were. More than once I was so much surprised at his performances that I unintentionally suspected him of having received assistance, and even visited his father's house to see if I could ascertain from whom. But I found all there so inferior to him in every respect, that I saw at once that he could have got no aid at home. Week after week I saw him growing pale and thin, and perceived his quiet, gentle temper, under the influence of this nervous excitement, becoming disturbed, impatient, and fretful. His exertions were crowned with success. He was the third, if I remember rightly, of the *fortunate five!!* But nothing, not even this hard-bought glorious success, could bring back the color to his cheek, or the bounding spirit of boyhood to his heart. In a few months, I have forgotten how many, we followed him to his grave.

There was nothing remarkable in the case of the fourth. He was one of those rough natures that seem to be little affected by things about them.

The fifth was the younger of two brothers, who had been placed,—by that cruel practice, when there are two, differing in age and still more in capacity, and brought together by that very difference of capacity which should have separated them, a practice absolutely wicked, when there is to be any competition,—in the same class. The younger, as is very common in such cases, was far superior in ability, but of a perfectly kind and generous character. He made no considerable exertion; he seemed unwilling to outscrip his brother. He could hardly help it; the slightest effort carried him through what his brother labored at in vain. There was no exultation when he gained the medal; he seemed rather to be possessed by a melancholy sympathy for his disappointed brother. But the countenance of that elder brother fell. His feeling was, *for ever*, changed towards the noble little fellow, who, almost in spite of himself, had been declared victor, and towards me who had been, most unwillingly, the umpire. I often meet him; but never from that day, and it is almost twenty years ago, have I received a cordial greeting. The injustice of that day has been a blight upon his best feelings. For it was signal injustice,—he had made every possible effort and had failed, while his brother had made none, and had been successful. G. B. E.

FURNESS'S FAMILY PRAYERS.

We are not inclined, in general, to think very highly of devotional books. They are usually extremely frigid and lifeless—and do any thing rather than imbue the mind with the spirit of prayer. Most of them are mere collections of the accustomed phraseology on such occasion, uninformed with life and energy. We must however make an exception in favor of the one now before us. The prayers, we find here, are beautiful, impressive, affecting. They are pervaded by a tender, trustful, confiding, devout spirit. They were composed while the heart's fires were burning. We read them with great satisfaction. They are not made, but are effusions of the soul in its happiest, holiest, highest moments. Perhaps a little more simplicity of expression occasionally would have been better. And a few passages are a little too didactic. Praying should never become preaching. It should be the direct, precise expression of deep and ardent feelings. Those who have listened to the author's public performances, will be eager to obtain this volume. Their high expectations will not be disappointed.

BOSTON ALMANAC.

This is a very useful little thing. It contains a great variety and abundance of local and other information which all need, but cannot so easily obtain. We would not willingly be without its assistance. And all who will look into it for a moment will come to the same conclusion. Its cost is little, and it is worth at least *half* its weight in silver. It contains also a map of the city, which can essentially aid those, who are appalled in view of the difficulties, to make their way in safety through our crooked and complicated streets.

It is published by S. N. Dickinson.

CHRISTIAN EXAMINER.

Our remarks become so extended in conexion with the three articles noticed, that we are obliged to defer the others. It will be observed that to the 7th article the initials of the writer's name are not appended. We are informed it was an accidental omission. They are R. C. W.

SPINOZA.

We assure 'Impartial Observers' that we trust they have done no more than justice to our candor and love of truth. The passages they have directed our attention to shall be inserted when we have room. But our columns this week are already filled.

AMERICAN UNITARIAN ASSOCIATION.

Associations Auxiliary to the A. U. A. have recently been formed in the following places.

North Bridgewater, Mr Charles B. Crocker, Agent.

Kennebunk, Me., T. Lord Esq. Agent.

Saco, Me., H. B. Thacher Esq. Agent.

Portland, Me., Mr Thomas Chadwick and Mr Rufus Cushman, Agents.

Lancaster, Mass., Dr. Henry Lincoln, Agent.

Louisville, Ky., Rev. J. F. Clarke, Agent.

East Cambridge, Mass., L. M. Stone, Agent.

Brookfield, Rev. Seth Alden, Agent.

Milton, Moses Gragg Esq. Agent.

A strong interest in the objects of the parent Association has been manifested in the above places: and in several of them liberal contributions have been made to its funds, particularly in Kennebunk, as will be seen by the following letter to the Treasurer.

Kennebunk, Dec. 31, 1839.

Dear Sir,—I enclose one hundred eighty-one dollars for the A. U. Association from the First Parish in this town. The money was contributed as follows.

Mrs Dolly Smith, life membership,	$30
Kennebunk Sunday School Society, (Ladies,) life membership for Rev. Edward H. Edes,	30
Mrs Sarah C. Lord, life membership,	30
Ivory Lord Esq. life membership,	30
Daniel Sewall Esq. towards life membership,	6
Mrs Rachel Low towards life membership,	6
George Lord Esq. towards life membership,	6
43 one dollar subscribers,	43
	$181

Respectfully your ob't servant,

EDWARD H. EDES.

HENRY RICE Esq. Treasurer A. U. A.

The following note was addressed to the Gen. Sec'y of the A. U. A.

Providence, Dec. 31, 1839.

Dear Sir,—I enclose 150 dollars, contributed by members of the two Unitarian Societies in this city, to aid the General Agency of the A. U. A. They have now redeemed their promise of sending you this annual sum for five successive years. And whether they are able to renew it or not, they hope it will be received as expressing their fervent interest in a good work.

With great regard, yours,

E. B. HALL.

The Executive Committee of the A. U. A. would express their thanks to the members of the above societies in Providence for the very liberal aid they have afforded the Association (an example worthy of imitation) the last five years, and the assurance that such aid has done much to advance the cause of truth and righteousness.

The societies in Providence have not only contributed annually the sum referred to, but about an equal sum from their Auxiliary Association.

NOTICE.

To the late Subscribers for the Christian Monitor.

A copy of the two past numbers of this paper has been sent to the late subscribers for the Christian Monitor, with the hope that they may be willing to receive the Christian Register in its stead. Some have already requested that it be regularly forwarded. As a large proportion of them, however, have as yet made no return, the publisher has concluded to send a copy, for the present, to those who reside out of the city, respectfully requesting those who do not wish to subscribe, to return a copy at once, by mail, with the name on it, or to give information at the post office that it is not wanted.

RELIGIOUS SOCIETIES OF BALE.—A European correspondent of the New York Observer, (G. De F.) gives many interesting statements and facts, as to the state of morals and religion in the different countries of continental Europe. His last letter is dated Montauban, Oct. 18th. He speaks of the religious Societies of Bale. Among these is the Missionary Institute. It was founded in 1814. Its chief purpose was to send missionaries into the interior of Russia;—though its operations were not confined to that country.

The circumstances which gave rise to the society are thus stated:—

When the great political events of 1814 brought upon the frontiers of Switzerland the Tartars and Cossacks of the Russian army, several pious men of Bale, moved with strong compassion for these children of the East, who were still pagans or plunged in the grossest ignorance, conceived the plan of sending missionaries into the remote provinces of Russia.

The directorship of this society was confided to Christian Gottlieb Blumhardt, a name, probably familiar to most of our readers. The society is believed to have been eminently successful in its efforts to do good.

Death of Blumhardt.—This devoted servant of God, died at Bale, on the 19th Dec. 1838, aged fifty nine years. His numerous labors, we are told, enfeebled his health. In the month of December, he was seized with a dangerous disease. 'Seeing his end approach, he exhorted his friends to continue in the faith, consoled them respecting his departure, and expressed the sweet conviction that he should have a work of love to do still in heaven.'

Society of the friends of Israel.—This is one of the many societies for the conversion of the Jews, who have labored apparently almost in vain.

Bible Society.—The Bible Society of Bale, is one of the earliest formed after that of London. Some interesting statistical accounts were given at the last anniversary, by which it appears, that from the time of the Reformation, about 300 years, the number of Bibles printed was only about *two millions*, while since the establisment of Bible Societies there have been published *twenty millions* of copies;—in 30 or 40 years *ten times* more than in 300 years.

Missionary Society of Bale.—It appears by a report of the doings of this society, that more candidates for missions offer themselves, than the Institute can accommodate, notwithstanding the duties of missionaries are laborious and dangerous.

The Society has a station on the West Coast of Africa so exceedingly unhealthy, that the missionaries, on an average, do not live more than two years. This station will probably be abandoned. The society maintains several stations in the East Indies, where it labors in concert with the English missionaries.

FOREIGN EVANGELICAL SOCIETY.

A Society with this name has been recently formed in New-York. It is the successor, or rather it is an enlarged and broader form, of the 'French Committee' an association established in that city some time previously, for the purpose of inquiry and effort for the improvement of the religious condition of France. The Evangelical society takes a wider view, and embraces not only France but all Catholic countries, and proposes, even, to extend its efforts to *Protestant* Europe. The Society has a corresponding Secretary and General Agent, (E. N. Kirk) who has commenced a series of essays in the New York Observer, for the purpose of awakening attention to the subject.

As the plan of this society is one of no small magnitude, it may be agreeable to the readers of the Register to become more fully acquainted with the motives for their associating and the circumstances which give them incouragement of success. It is proposed for this purpose, to give a condensed view of the remarks of the Agent, in his essays.

After speaking of the importance and progress of benevolent efforts, he says:

There may be here and there an extravagant undertaking; this or that post may have to be abandoned; but we believe that in the aggregate these will be decided and immense gain by arousing the attention of the church to contemplate the entire world in all the diversity of its melancholy condition and in all the variety of its obstructions to the progress of truth. There are lands where science and civilization have displayed alike their power and their feebleness. They have exalted man to the highest position of temporal well-being. And yet they have but woven a splendid shroud to cover the dead, they are the whitened and ornamented sepulchres which conceal the moral putrefaction from the superficial observer. The spiritual and social condition of these people is afflicting to him who receives the testimony of God. These lands have long been blighted by the combined or separate energies of the papacy, infidelity, and soul-less, lifeless Protestantism.

Again he says.

The fact that amid all the great institutions which are the glory of our day, there stands forth in appropriate prominence, none for the distinct and peculiar work of evangelizing the 250,000,000 of the Greek and papal churches, and of reviving the dying embers in the formal and nominal Protestant churches of Europe, must arise from some other cause than the want of interest on the part of the church. She who has so nobly felt and labored for the Pagan world, has the same compassions, the same hand of charity ready to be enlisted in behalf of these interesting people. Surely there can be but one sentiment on the importance of a revival of true religion in Germany, in Piedmont, Sweden, Denmark, Holland, and among the one and a half million descendants of the Huguenots in France. The importance of securing in France a conviction of the errors of the papal religion, and of raising up in that nation a pure, active and efficient church, can admit of no doubt.

In assigning the reasons for the neglect of effort, for these countries, he proceeds to say;

It is not that there is no compassion for the deluded victims of the Papacy, no estimate of the value of France and Germany if the one shall become evangelized and the other quickened into spiritual life; no it is, we believe, sheer discouragement, doubt, perhaps unbelief.

A hope of the revival of 'the expiring spirit of piety,' in the Protestant churches of Germany, Piedmont, Sweden, Denmark, Holland, and among the descendants of the Huguenots of France, may not, he thought, strike the christian Philanthropist as very startling or unreasonable.

'But let him pass (continues he) from this to another field of vision; let him imagine the breath of the Almighty Spirit passing over the moral regions which the Simoom of Romanism has blasted and wearied into utter sterility; let him see the gospel establishing its simple institutions and unfolding its beneficent energies in Paris and Rome; let him think of the splendid cathedral of those great cities resounding with the eloquence of men taught of the Spirit of God, and the word of God thee running, glorified in the freedom of its course; and if he knows Paris and Rome, and only knows them as they were twenty years ago; he will say, this is fancy's dream.

The obstacles shall be fairly admitted in the next appeal. And the encouragements shall, Jacob-like, supplant them. Your attention will be recalled to some facts of commanding interest.

The present Crisis of the Missionary Enterprise.—Under this head we find the following notice in the New York Observer of the 4th inst.

On Sabbath evening next, Jan. 5th Rev. George B. Cheever is expected to preach in Allen St. Church a discourse on the following subject, viz. The present exciting crisis and interesting prospects of the missionary enterprise in the Oriental world, as they may be gathered from a comparison of the course of God's prophetic and providential dispensations in the world's past history, with the evolving signs of the times, as now witnessed by travellers in the East.

OBITUARY.

Died in Lynn, Elizabeth, wife of Winthrop Newhall, a member of the Society of Friends, 66.

In the decease of this excellent woman the bereaved husband has lost a most amiable companion and affectionate wife—the solace and support of his declining years, leaving a blank in his remaining days never to be supplied; while the numerous family connections will mourn the absence of a mother and friend, on whom they leaned with the most ardent affection through all the vicissitudes of life—who, in sickness and in health, has been to them the kindest of parents, the warmest of friends, and the ready adviser when counsel and aid were most required.

As a follower of a meek and lowly Savior, she has signally adorned her profession, by an exemplary deportment, worthy of imitation by all who desire to live the life of a christian, and to be found worthy in the end to enter into that rest 'prepared for the righteous from the foundation of the world.'

Bright spirit rest, thy earthly task is done!
Lo, saints and angels hail thy glorious flight;
While Christ the Savior, God's beloved Son,
Prepares thy mansion in the realms of light.

The subject of the following Obituary notice was a daughter of the late Mr. John Pierce of Dorchester, who died six years since at upwards of ninety one. It is a circumstance worthy of notice, that this is the first death in his family of ten children, the youngest of whom is fifty years of age.

Died at Dorchester, on the 31st ult., Mrs Pope, relict of Mr Frederick Pope, and daughter of the late venerable John Pierce, both of that town, deceased, 63 years, 3 months. She possessed a mild and pleasant disposition, well informed mind, and a sanctified heart: with that humility and patience, that meek and quiet spirit which are approved in the sight of God, and which rendered her example graceful and instructive in the view of her numerous relatives and friends. She had brought up to adult age, a family of ten children, not only with maternal care and guidance but in the nurture and admonition of the Lord. Her last sickness was lingering, but she bore it with calm submission to the Sovereign Disposer and in the full exercise of Christian faith and hope, expired with the closing year, to commence the happy new computation of eternity.

An aged friend, who had known and highly esteemed her in the various and trying scenes of her life, and witnessed her state of mind near the mortal termination, pays this humble tribute to her memory.

INTELLIGENCE.

City Government.—Our new city government was organized, according to the usual forms, on the 6th inst. The address of the Mayor was able and satisfactory.

City Expenses and Schools of Boston.—In the able address of the Mayor, before the City Council, we find the following paragraph, respecting the *City Expenses* and the public schools.

The annual current expenses of the city—excluding, of course, those for widening the streets and all objects of a permanent character, and excluding also the payments on account of the principal or interest of the city debt—amount to about $425,000. This is about the amount of what may properly enough be called the annual household expenses of the city, in the various departments of the public service. Of this amount, more than $100,000, or nearly one quarter part of the whole annual current expenditure of the city, is devoted to the public schools, and this exclusive entirely of the purchase of lands and erection of buildings. And this amount too, is about one fifth of the whole tax assessed, for the present financial year. This fact must certainly be a source, not only of consolation, but of just and honest pride, to every citizen of the community, whether the tax he pays be large or small—that one fifth of every dollar that he does pay, is appropriated to the education of his own children, or his neighbors', or both. This expenditure for schools is contributed amongst fifteen of the first class, containing between five and six thousand pupils, and ninety-one primary schools, containing as many more—making in the whole about eleven thousand pupils.

Shipwreck.—The funeral of eight persons, from the wreck of the brig Pocahontas, took place in Newburyport, on Monday 30th ult. The Herald states, that the meet-house was filled with an immense concourse of people, not less probably than 2500 in number. The coffins were placed in the broad aisle, and an American ensign thrown over each. After the close of the exercises at the church, a procession of several hundred citizens formed, notwithstanding the severe cold of the day, and proceeded with the bodies to the grave, while all the bells in the town were tolled, and the flags were displayed at the half mast.

It is stated in the Providence Journal, that a bill has unanimously passed the Senate of Texas, and it is said will undoubtedly pass the House of Representative, imposing a tax of one thousand dollars upon every person engaged in selling ardent spirits in quantities less than one quart. There are two hotels at Austin, the new Capital City—both of them are conducted on temperance principles, having no bar and furnishing no intoxicating liquors.

From Europe.—English papers to Dec. 7th have been received at New-York. The substance of the news we here give is obtained from the Journal of Commerce.

The intentions of the British government in relation to China, had not been known, and were yet a subject of speculation. One part of Capt. Elliot's proceedings had not been confirmed and a bill drawn by him on the government for £20,000 had not been accepted.

War has broken out afresh in Africa, between Abdel-Kader and the French, under circumstances fitted to give the latter much uneasiness. Large reinforcements were being sent from France with the utmost despatch.

A marriage is spoken of between the Duke of Nemours and the Duchess of Leuchtenberg, the sister of the son-in-law of the Emperor of Russia.

Russia.—The latest advices from Russia, go to show that preparations are making for immense armaments in the south of the empire—and the general opinion at Petersburg is that war is inevitable. This may be so—but public opinion in many parts of Europe, has undergone an immense change within the last quarter of a century. Power is now lodged in the middling classes. This is especially the case in France and in England—and the great mass of the people are opposed to war.

CONGRESS.

In the Senate, on Monday 30th, Mr Buchanan presented a memorial from Philadelphia, praying for a reduction of the rate of postage, so that the maximum rate for a single letter shall not exceed ten cents.

In the House, a discussion took place on the subject of abolition petitions. Mr Wise objected to their reception.

Mr Bell proposed to offer a Resolution for the reference of all petitions on the subject of the abolition of slavery in the District of Columbia, to the Committee on the District of Columbia, without debate.

Mr Wise objected, because it involved the reception of the petitions. He gave notice that he should go against the reception of any petition or paper on the subject.

Mr Adams said, only one class of petitions would go to the Committee on the District of Columbia. Those were petitions against internal slave trade, and against the admission of any new slave State; and for the abolition of slavery in the Territories, which would belong to other Committees. But he had no objection to the reference of the subject to any Committees, constituted in any manner that the Speaker, with his views of the subject, would appoint, no matter how strong they might be in favor of the Southern doctrines on this subject. He had no doubt that a report on the subject would be highly satisfactory to the Southern side of the House. He wished only that the House would receive and treat respectfully these petitions. Mr Bell, finding, he said, that his proposition was objected to by many, withdrew it. Mr Wise said, he would offer his motion again to-morrow. Mr Adams trusted the gentleman from Virginia would be satisfied with the demonstration already given of the feeling of the House on the subject, and that no encroachment on the rights of the House would be again attempted. Mr Wise would not be satisfied, he said, as long as these petitions were *received*. The House had no jurisdiction over the subject.

The Standing Committees were this day announced. It is stated in some of the papers that the appointments were made with a very praiseworthy impartiality.

Senate.—Tuesday 30th, the day was principally occupied by the presentation of memorials and petitions, and the introduction of bills and resolutions.

The bill to amend the act for the punishment of certain crimes against the United States, was taken up in Committee of the Whole and, after some explanation from Mr Wall, was ordered to be engrossed for a third reading.

The bill to establish a board of commissioners to hear and adjudge claims against the United States, was taken up in the committee of the whole, and, after some few observations from Messrs Hubbard and Tappan, it was made the order of the day for Wednesday, Jan. 1st.

On motion of Mr King, the Senate proceeded to the consideration of Executive business, and, after a short session, adjourned to meet on Friday next.

In the House.—The proceedings consisted almost entirely of propositions, suggestions, and votes concerning the reception of abolition petitions; the House steadily refusing to suspend the rules for the purpose of permitting any proposition of that nature to be received.

The House adjourned over to Friday next.

Senate.—Friday, Jan. 3d, agreeably to notice given on Tuesday last, Mr Calhoun asked leave, and introduced a bill to cede the public lands to the States in which they are respectively situated. The bill was read by its title, and, on motion of Mr Calhoun, referred to the Committee on the Public Lands.

The introduction of this bill led to a very earnest war of words between Mr Calhoun and Mr Clay. Mr Clay objected to the reference of this bill to the Committee on Public Lands, and proceeded to say, 'he would be glad if any Senator would inform him whether the Administration is in favor of, or against this measure, or stands neutral and uncommitted. This inquiry he should not make if the recent relations between the Senator who introduced this bill and the head of the Administration continued to exist;' referring to the rumors of a recent reconciliation between Mr Calhoun and President Van Buren, and implying that Mr C's bill had some connexion with the reported adjustment of the former differences existing between these two individuals.

Mr Calhoun, in his reply was very severely personal on Mr Clay. And Mr Clay, in his answer was equally severe. After the heat of debate had passed, Mr Calhoan read:—

'I do not know what induced the Senator from Kentucky to get up a discussion on this bill, and at this time. What his motives are for all this, he can best tell; but I feel these personal invectives as extremely unpleasant, and I would not introduce them. But when they are introduced, it is requisite that I should protect myself.'

To which Mr Clay answered, 'does not the Senator feel that he himself brings his political character into debate? I simply made the inquiry (and I put it to Senators to say if such was the fact) to know whether this great measure, which involves in all about a thousand millions of the public lands—whether this measure had the sanction of the Administration or not. I did it in no way for the purpose of offence; and, by the way, I referred to a rumor which is afloat of new relations, public and political, with the head of the Administration, and, stated that I would not have made the inquiry but for that fact. And is it not right, in regard to a great measure, to know whether or not it has the support of the Administration?'

House.—On Friday, a grossly personal contest arose between Mr Bynum and Mr Jennifer—and Mr Bynum and Mr Stanley.

It is much to be desired, that the business of Congress should proceed in a manner more becoming the Representatives of a great and professedly Christian nation. The floor of Congress is not the place, and the time of Congress cannot be afforded, for the settlement of personal quarrels.

MASSACHUSETTS LEGISLATURE.

Senate.—Thursday, Jan. 2d, the choice of Chaplain was assigned for Friday. Communications from the Treasurer and Secretary of the Commonwealth were received, with statements of the expenses of their respective Departments. They were read and sent to the House.

In concurrence with the House, fifteen hundred copies of the proposed amendments to the Constitution, were ordered to be printed.

House.—On motion of Mr Greele, of Boston, it was unanimously ordered, that a committee be appointed to present the thanks of the House to the Rev. Dr Codman, for the able and eloquent discourse delivered before the Governor and the legislature on election day.

Messrs Lincoln of Worcester, Stickney of Lynn, and Webb of Salem, were appointed a Committee to prepare rules and orders for the legislation of the House.

Several motions were submitted, and among them, one by Mr Allen of Northfield, that a committee be appointed to consider the expediency of repealing the License law of 1833, and of re-enacting all the provisions and prohibitions in force, before the passage of that act.

The House adjourned at half past twelve.

Senate.—Friday 3d, Rev. Daniel M. Lord, was chosen Chaplain of the Senate.

House.—On motion of Mr Thayer, an order was adopted, that —— be a committee to be joined, to consider the expediency of repealing the law passed April 21st, 1838, whereby all laws relating to small pox were repealed.

At half past eleven o'clock, agreeably to adjournment, the House proceeded to ballot for a Chaplain.

There being no choice at the first ballot, it was ordered that the two candidates having the highest number of votes, viz: Rev. Joy H. Fairchild, and Rev. Benjamin Whittemore, be requested to officiate as Chaplains alternately.

At 12 o'lock the House proceeded to the choice of a Sergeant-at-Arms, and Benjamin Stevens, Esq., was unanimously elected.

Senate.—Saturday 4th, a report was submitted respecting votes for Senators.

Several remonstrances respecting certain votes for Senators and Governors were received and disposed of.

House.—Remonstrances were received from individuals in several towns against certain votes for Governor.

Senate.—Monday, 6th, several remonstrances, against returns of votes for Governor, &c., were again received and disposed of.

An order from the House, appointing Messrs Loring of Hingham, Russell of Plymouth, Parrott, of Boston, Jones of Falmouth, and Lewis of Barnstable, with such as the Senate may join, 'to take into consideration and report upon the expediency of instructing our Senators and requesting our Representatives in Congress to oppose the passage of a bill introduced into the Senate of the United States, Dec. 27, 1839, for repealing the act laying a duty upon imported salt, granting a bounty upon pickled fish exported, and allowing bounty to vessels employed in the fisheries' was adopted in concurrence, and Messrs Sprague, Hooper, Lane, and Marston were joined.

Ordered, in concurrence, that Messrs Quincy and Parker, of the Senate, and Lincoln, Webb and Stickney, of the House, be a committee to prepare rules and orders for the two branches.

The following gentlemen were appointed to constitute the committee on elections:—Messrs Parsons of Boston, Webb of Salem, Spaulding of Carlisle, Joy of Nantucket, Stone of Roxbury, Fearing of Hingham, and Williams of West Springfield.

Senate.—Tuesday, Jan 7th, the principal business of the day was the discussing of the subject of disputed votes for Governor and Senators.

In the House.—The consideration of the different cases of contested elections of members of the House, occupied the House most of the day.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill. Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Sec'y of the American Unitarian Association, 184 Washington Street, and they will be immediately forwarded.

WEST'S MAGNIFICENT PICTURE,
'CHRIST REJECTED,'

IS NOW ON VIEW for a short time only, at *Hardings Gallery*, School street, from 10 A. M., till 8 P. M., daily. On Sunday in the evening, from 5 till 9 o'clock.

Mr West refused *ten-thousand-guineas* for this *chef d'œuvre* of his pencil, just before its completion, and he subsequently realized more than that sum by its exhibition in London alone, and his grandson has now the satisfaction of being the possessor of this sublime work. Mr West has been induced to have *Season Tickets* for the accommodation of those who wish, by repeated visits, thoroughly to appreciate all the grandeur of the design, truthfulness of the coloring, masterly drawing, and moral beauty, which it contains.

Admission 25 cents. Children half price. Season-Ticket, One Dollar. Pamphlet 12 1-2 cents.

☞ The Picture has an excellent light, and the room is well warmed. 4t jl1

STANDARD ENGLISH WORKS, for public or private Libraries—for sale by C. C. LITTLE & JAS. BROWN, 112 Washington street—

Alison's History of the French Revolution, 7 vols 8vo
Lord Bacon's Works, by Bazil Montague, 17vols
Burnet's History of his own Time, 6 vols
Donne's Works, with a Memoir of his Life by H. Alford, 6 vols
Coleridge's Literary Remains, 4 vols
Crawford's Embassy, 4 vols
Milman's edition of Gibbon's Roman Empire, 12 vols
Asia Minor, by Charles Fellows, 8vo
Hooker's Works, 4 vols
Boswell's Life of Johnson, 10 vols
Middleton's Life of Cicero, 8vo
Bucke on the Beauties, Harmonies and Sublimities of Nature, 3 vols
Fuller's Church History of Britain, 3 vols
Stillingfleet's Antiquities of the British Churches 8vo
Brougham's Paley's Natural Theology, 2 vols
Neal's History of the Puritans, 3 vols
Beveridges Works, with a Memoir of the Author, by T. H. Horne, 9 vols calf
Chillingworth's Works, 3 vols
Burnet's Prose Writers, 3 vols
Memoirs of Duchess D'Abrantes, 2 vols
Burton's Cromwellian Diary, 4 vols
Hones' Popular Works and Everlasting Calendar, 4 vols
Robertson's Works, with Life by Rev. R. Lyman 6 vols
Burton's Anatomy of Melancholy, 8vo
Goethe's Faust, translated into English Prose, by A. Hayward
Characteristics of Goethe, translated by Mrs. Austin
Milner's Poems, 2 vols
Sir W. Gell's Rome and its vicinity, 2 vols
Todd's edition of Milton, 6 vols
Pope's Works, and Life by W. Roscoe, 10 vols
&c &c &c jl1

FURNESS' FAMILY PRAYERS.—Family Prayers by W. H. Furness. A further supply this day received by JAMES MUNROE & CO. 134 Washington Street. jan 11

NEW TRACTS.—Tract 149, The Atonement, by E. S. Gannet. 150. Thoughts for the New Year, on the Duty of Improvement, by H. Ware Jr. just published by JAMES MUNROE & CO. 134 Washington Street. jan 11

PERIODICALS FOR 1840.—The subscribers receive subscriptions for, and furnish regularly, nearly all the popular Periodicals published in the United States—among which are, The North American Review, $5; The New-York Review $5; The Boston Quarterly Review $5; The Reprints of the four English Reviews, $8; Reprints of Blackwood, Bentley and Metropolitan Magazine, $5 each; The Ladies' Companion, $3; Lady's Book $5; Knickerbocker, $5; Gentleman's Magazine, $3; Democratic Review, $5; Merchant's Magazine, $5; Monthly Miscellany of Religion and Letters, 60 pages large octavo, $3; Christian Examiner, $4—and numerous other popular Reviews and Magazines.

Orders for any of the above, enclosing the amount of subscription, will be punctually attended to.

WILLIAM CROSBY & CO.
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RECOGNITION AND REUNION OF FRIENDS in the Future Life of the Good.—Contents: Contemplation of Immortality—Home of the Blessed—Recognition of Friends in Heaven—The Character unchanged by Death—Permanency of the Future State.

'This book should be procured by all who wish to dwell or lead others to dwell on the delightful thoughts of reunion in heaven.'—*Monthly Miscellany.*

Published by JOSEPH DOWE, 22 Court st. jl1

PRICE 12 1-2 CENTS—$1 20 PER DOZ.

THE Lecturess, or Woman's Sphere. By the author of 'My Cousin Mary.'—124 pages at the very low price of 12 1-2 cents per dozen, in paper.

It is, indeed, a masterly production.'—*Ch. Watchman.*

'It ought to be read by all sensible and ambitious young ladies, married or single.'—*Nantucket Enquirer.*

'It is what is rarely seen in these days—a profitable love story.'—*Olive Leaf.*

Just published by WHIPPLE & DAMRELL, 9 Cornhill. jan 11

FAMILY OIL STORE.

THE Subscribers would inform their friends and the Public, that they have added to their Oil and Candle Establishment, 109 State Street, a Retail Department, for the purpose of supplying families with pure Spermaceti Oil, which they will warrant in all cases to burn freely, and without crusting the wick. And they will send it to all parts of the city free of expense.

jan 11 CLAPP & PERKINS.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, Winter or Spring, 50 } in
Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge.

Any one branch other than Music, $10 a quarter:

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

Miss Young, teacher of Music, and two assistant teachers, reside in the family of the Principal.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

D. MACK, *Principal.*

Cambridge, Aug. 10th, 1838. n24

CHURCH BELLS.—Warranted of as fine tone as any made in this country, for sale by the subscribers at twenty four cents per lb.—Old Bells recast at short notice—orders by mail or otherwise will meet with prompt attention.

HENRY N. HOOPER & CO.
24 Commercial St., Boston.
jy 20 is law 6mo.

THE MISSES HUNT,

No. 32 Green street, nearly opposite the head of Leveret street, Boston,

GRATEFUL for the extensive patronage they have received, would respectfully give notice to the Ladies, that they still continue to attend to their profession.

Hours for seeing patients from 9 till 5. 1y n9.

PURE SPERM OIL.

E. T. HASTINGS & Co., 101 State street, have constantly for sale Winter, Fall and Spring strained Sperm Oil, of first quality, for family use. Oil canisters of various sizes.

Oil sent to any part of the city, free of expense.

jan 13 1stf

WOOD AND COALS.

500 Cords Nova Scotia Wood.
1000 Tons first quality Red Ash Coal, for Grates.
300 Tons first quality White Ash Coal, for Furnaces.
600 Chaldrons New Castle, Orrel, Sydney, and Cannel Coal for Grates and for Smith use.
100 Chaldons Scotch Coal, a superior article for Grates or Smith use.

For sale by MOSES FRENCH, JR.
Main Wharf Broad Street,
near the bottom of Summer Street.
sep 7 3m.

POETRY.

For the Register and Observer.

ELIJAH.

Where have ye borne him, ye spirits of air,
That wave in the moonbeams your radiant hair?
Have ye carried him far o'er the trackless deep,
Where the tempests gather and surges sweep?
Have ye left him alone in some desert drear,
To lave the sands with his burning tear?

Where have ye borne him, ye spirits of air
With your silvery wing and your robes so fair?
Have ye made him a home in some pearly cave,
By the light of the dimpled and sunlit wave?
Where the crystal pillars with gems are strung,
In fantastic folds by the mermaid hung?

Where have ye borne him, ye spirits of air,
On your viewless pinions? Oh answer us—where?
Have ye reared a bower on the rainbow's crest,
With a garland of sparkling dew drops drest?
Have ye spread his couch in some fragrant grove,
That wanders in ether on wings of love?

Methinks that a voice like the harp's soft lay,
Comes borne from the home of the spirit away;
It whispers in accents so soft and clear,
That the listening soul can no echo hear;
It points with its silent wand afar,
Beyond the light of each glittering star.

Ye will find him not in the morn's soft ray,
As it comes with joy on its rosy way;
Ye may seek him not in the fields of air,
On the clouds that roam in their beauty there;
He has left no trace by the fountain's breast,
Or the velvet earth, where the roses rest.

He passed away in a golden car,
Like the voiceless beam of the morning star.
Not a shout from his rising soul was heard,
Not parting look or a parting word;
But silent and swift to the realms of day,
With the guiding seraph, he passed away.

L. B. T.

'SPEAK NOT TO HIM A BITTER WORD.'

Wouldst thou a wanderer reclaim,
A wild and restless spirit tame,
Check the warm flow of youthful blood,
And lead a lost one back to God?
Pause, if thy spirit's wrath be stirred,
Speak not to him a bitter word—
Speak not—that bitter word may be
The stamp that seals his destiny.

If widely he hath gone astray,
And dark excess has marked his way
'T is pitiful—but yet beware,
Reform must come from kindly care.
Forbid thy parting lips to move,
But in the gentle tones of love;
Though sadly his young heart hath err'd,
Speak not to him a bitter word.

The lowering frown he will not bear,
The venom'd chidings will not hear;
The ardent spirit will not brook,
The stinging tooth of sharp rebuke;
Thou would'st not goad the restless steed,
To calm his fire or check his speed;—
Then let no angry tones be heard—
Speak not to him a bitter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his 'widely devious way;'
So shalt thou win him, call him back
From pleasure's smooth, seductive track.
And warnings thou hast mildly given,
May guide the wanderer up to Heaven.

THOUGHTS BEFORE SUNSET.

God of the sun-light hours! how sad
Would evening shadows be;
Or night, in deeper shadows clad,
If aught were dark to Thee!

How mournfully that golden gleam
Would touch the thoughtful heart,
If, with its soft retiring beam,
We saw Thy light depart!

But no: the sun-set hours may hide
These gentle rays awhile?
And deep through ocean's wave may glide
The slumber of their smile.

Enough, while these dull heavens may low'r,
If here thy presence be;
Then midnight shall be morning hour,
And darkness light—to me.

Through the deep gloom of mortal things
Thy light of love can throw
Thy ray which gilds an angel's wings,
To soothe a pilgrim's woe.

(From the Connecticut Courant.)

THE DEATH OF THE FLOWERS.

O, who can see the flowers decay,
And never heave a sigh,
That all that's beautiful on earth,
Must fade away and die.

Some on the morning's balmy air,
Their cheering fragrance cast,
But when the noon-day sun shines forth,
Their hour of life is past.

Some glory in the sun's bright beams,
And in his radiance glow,
But when the chilling night-wind comes,
Their faded forms lie low.

Some, when the hour of noon is past,
Court evening's gentle breath;
But ere the morning light appear,
They too will sleep in death.

Some pass away on spring's soft air
As fearful to remain,
Lest summer's fierce and sultry rays
Should their pure bosoms stain.

Some linger on through summer hours,
As loath to leave our sight,
But in the first rude autumn blast
They find the fatal blight.

Some amid autumn's fading hues,
Do proudly rear their head;
But when stern winter shows his face,
They're numbered with the dead.

Then all are gone, for ever gone,
The flowers we loved to tend,
Mementos each, of life's bright joys,
So soon to have an end.

O, who can see the flowers decay,
And never heave a sigh,
That all that's beautiful on earth,
Must fade away and die.

MISCELLANEOUS.

[From the Newark Daily Advertiser.]

The following anecdote was related to a writer in the Jerseyman of this week, in a farm house in Virginia, during a night spent there some six years ago:

'In December, 17—, towards the close of a dreary day, a woman with an infant child were discovered half buried in the snow, by a little Virginian, seven years old. The lad was returning from school, and hearing the moans of some one in distress, threw down his satchel of books and repaired to the spot from whence the sound proceeded, with a firmness becoming one of riper years. Raking the snow from the benumbed body of the mother, and using means to awaken her to a sense of her deplorable condition, the noble youth succeeded in getting her upon her feet; the infant nestling on its mother's breast, turned its eyes towards their youthful preserver, and smiled as it seemed, in gratitude for its preservation. With a countenance filled with hope, the gallant youth cheered the sufferer on, himself bearing within his tiny arms the child, while the mother leaned for support on the shoulder of her little conductor. 'My home is hard by,' would he exclaim as oft as her spirits failed; and thus for three miles did he cheer onward to a happy haven the mother and child, both of whom otherwise must have perished had it not been for the humane feelings and perseverance of this noble youth.

A warm fire, and kind attention, soon relieved the sufferer, who, it appeared, was in search of her husband, an emigrant from New Hampshire, a recent purchaser of a farm in the neighborhood of [illegible], near this place. Diligent inquiry for several days found him, and in five months after, the identical house in which we are now sitting was erected, and received the happy family. The child grew up to manhood—entered the army—lost a limb at New Orleans, but returned to end his days a solace to the declining years of his aged parents.'

'Where are they, now?' I asked the narrator.

'Here,' exclaimed the son. 'I am the rescued one, there is my mother, and here imprinted on my naked arm, is the name of the noble youth, our preserver!' I looked, and read 'WINFIELD SCOTT.'

THE PASSION FOR GENTILITY.

Moralists, whose efforts are directed to the elucidation of the causes of those vices and follies which affect society, and whose main object is the improvement of our social condition, seem, in a great measure, to be blind to what should justly be considered as the basis of a vast deal of the evils they deplore, and hope to amend, namely, the passion for gentility—of aspiring not only to live in a style decidedly beyond the means for its support, but affecting to despise every thing both in nature and in art which it is not fashionable to admire; thus often sacrificing health and mental quietude during a whole lifetime in the vain pursuit of an imaginary good. It is time that this species of folly and fanaticism should be the theme of special and unsparing animadversion by public writers and lecturers, on all convenient occasions. The desire of shining in a sphere above our own, is like an epidemic disease; and people who labor under it mistake show for splendor, and splendor for happiness; and while their pulses throb with the fever of vanity, they think no sacrifice too great for obtaining a momentary gratification of its insatiable thirst. The fever rages with equal force through all grades and classes of society, sweeping before it every worthy feeling and every solid virtue. It is an undeniable and incontrovertible fact, that much of the present embarrassment and distress which hangs over the community, arises from a reckless spirit of banking and trading upon a false capital, and to persons in general dressing and living beyond their means.

Could we but look into many domestic circles, with all their outward show of finery, what scenes of misery would present themselves to our view, all originating in the senseless rage for gentility, or the silly ambition of figuring in a higher station than that to which they belong, which destroys all ideas of right and wrong; rendering vice and folly, if gilded by fashion, the objects of preference, nay, of the highest and the first regard! But it is not by extravagant dressing, and other profligate expenditures of money alone, that much mischief is done; there is a baneful influence arising from the practice of contemning all things that are not deemed within the pale of fashion. The dread of doing that which is not strictly fashionable is a disease of almost universal influence. And divines and moralists may preach till they are hoarse before they will be able to amend or correct the evils they lament, until this all prevailing *mania* be cured.

Let us hope that the means now so generally in progress for furthering and promoting a rational education—for calling things by their right names, as our forefathers did—will in time assist in modifying so contemptible a folly as the passion for gentility.—*New York Sun.*

THE MORMONS.

It is known that the Mormons, after leaving Missouri, repaired to this State, and remained the last winter in Quincy and its neighborhood, and that during the past summer they purchased a large tract of land at the head of the Des Moines rapids of the Mississippi; on both sides of the river, including the town of Commerce. We have seen a letter from one of the society, written recently to his friend in this county, giving some further particulars, which will be found interesting.

The town plat of Commerce was purchased of Dr Garland. Other purchases were made adjoining, until the quantity amounted to about 900 acres. From Dr Garland was purchased also 20,000 acres in the half-breed reservation, lying opposite, and including the town of Montrose, formerly Fort Des Moines. The whole purchase money amounts to 70,000 dollars, a large portion of it on long payments.

The name of Commerce has been changed to Nauvoo, (from the Hebrew or Egyptian,) and the lots all laid off anew into three or more classes. Each lot is a block, and contains (including the ground allotted for streets) one acre. The prices are graded, according to the class of lots—the first class being about 800 dollars. The friend to whom the letter before us is written is a purchaser of one of these.

Montrose, being an excellent landing opposite Nauvoo, will probably be laid off on the same plan.

Joseph Smith, Jr., Sidney Rigdon, and Judge Higbee, have just started for Washington to petition Congress for relief growing out of the Missouri persecutions.

Nauvoo has been chosen by the church at a late conference, as one of the points of gathering for the church in the latter days. The Mormons regard the signs of the times as indicating the speedy approach of the Millenium: and these points are selected as ensigns for the gathering of the society to escape the judgments which will immediately precede that event.

We are told that large accessions have been made to the number of the society during the past fall, embracing many families of great respectability and influence in Adams, Hancock and M'Donough counties. Several branches of the church have been established in those counties, and the society is represented as having never been more prosperous, or as indulging brighter hopes than at present.—*Peoria Register.*

CHEERYBLE BROTHERS.

This firm, which has been so worthily portrayed by the gifted author of 'Nicholas Nickleby,' is said to have really existed, but under another name—and not to have been merely the offspring of a fertile imagination. The following anecdote respecting these noble minded originals is taken from the Manchester (Eng.) Times:

'The elder brother of this house of merchant-princes amply revenged himself upon a libeller who had made himself merry with the peculiarities of the amiable fraternity. This man published a pamphlet, in which one of the brothers (D) was designated as 'Billy Button,' and represented as talking largely of their foreign trade, having travellers who regularly visited Chowbent, Bullock, Smithy, and other foreign parts. Some 'kind friend' had told W. of this pamphlet, and W. had said that the man would live to repent of its publication. This saying was kindly conveyed to the libeller, who said that he should disappoint them, for he should take care never to be in their debt. But the man in business does not always know who shall be his creditor. The author of the pamphlet became bankrupt, and the brothers held an acceptance of his which had been endorsed to them by the drawer, who had also become bankrupt. The wantonly libelled men had thus become creditors of the libeller. They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt laws except one. It seemed folly to hope that the firm of 'brothers' would supply the deficiency. What! they who had cruelly been made the laughing-stock of the public, forget the wrong, and favor the wrong-doer! He despaired; but the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting-room of the wronged. W., was there alone, and his first words to the delinquent were, 'Shut the door, sir!' sternly uttered. The door was shut, and the libeller stood trembling before the libelled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant. 'You wrote a pamphlet against us once!' exclaimed W. The supplicant expected to see his parchment thrown into the fire; but this was not its destination. W., took a pen, and writing something upon the document, handed it back to the bankrupt. He—poor wretch!—expected to see there rogue, scoundel, libeller, inscribed; but there was, in fair round, characters, the signature of the firm! 'We make it a rule,' said W., 'never to refuse signing the certificate of an honest tradesman, and we have never heard you were any thing else.' The tears started into the poor man's eyes. 'Ah!' said W., 'my saying was true. I said you would live to repent writing that pamphlet. I did not mean it as a threat; I only meant that some day you would know us better, and would repent that you had tried to injure us. I see you repent of it now.' 'I do, I do,' said the grateful man. 'Well, well, my dear fellow,' said W., 'you know us now. How do you get on? What are you going to do?' The poor man stated that he had friends who could assist him when his certificate was obtained. 'But how are you off in the mean time?' And the answer was that having given up every farthing to his creditors, he had been compelled to stint his family of even common necessaries, that he might be enabled to pay the cost of his certificate. 'My dear fellow,' said W., 'this will not do—your family must not suffer. Be kind enough to take this ten pound note to your wife from me. There; there, my dear fellow—nay, don't cry—it will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head among us yet.' The overpowered man endeavored in vain to express his thanks—the swelling in his throat forbade words; he put his handkerchief to his face, and went out of the door crying like a child.'

INGENUITY OF THE WASP IN PROCURING FOOD.

There are various species of American wasps, which feed their young with crockroaches and other insects. Cassigni furnished Reaumur with an interesting account of the mode in which these wasps attack and kill the cockroach, so injurious to the housewives of tropical countries. The wasp is seen flying about in various directions, evidently on the look-out for game; as soon as it discovers a cockroach, it remains fixed for a few seconds, during which the two insects seems to eye each other. The wasp then, pouncing on its prey, seizes it by the muzzle; it then insinuates its body under that of the cockroach, and inflicts a wound. As soon as the wasp feels sure that the fatal poison has been introduced into the body of its enemy, the insect appears to be aware of its effect, and takes a turn or two to give it time to work. Having thus departed for a few instants, it returns, and is sure to find the cockroach motionless on the spot where it had been left. Naturally timid, the cockroach appears to be at this juncture totally incapable of resistance, and suffers its enemy to seize its head and drag it backwards towards a little hole situate in the wall. Sometimes the way is long, and then the wasp stops and takes a turn or two to breathe and recruit its strength, ere it proceeds to finish its task. Sometimes it lays down the unresisting cockroach, and makes its way alone to the nest, probably to reconnoitre whether any obstacles impede the way; returning in a few moments, it again lays hold of its prey. M. Cassigni, having, during the absence of the wasp, removed the cockroach to a little distance, was highly amused with the restless embarrassment of this creature when the prey seemed to have been thus snatched from its gripe. But the cockroach having been ultimately dragged to the den of the insect, the hardest part of the task was yet to be accomplished; for the aperture by which the wasp could enter, was by no means roomy enough to admit the larger frame of the cockroach; the insect, however, went in, and applied its utmost force to drag its prey in after. But these efforts were too often quite unsuccessful. The remedy adopted in this dilemna would not have disgraced a reasonable creature. It quietly lopped off the wings and legs of the cockroach, and thus diminished the bulk of the animal, without depriving the young worm of any part of the food destined for its support.

TRUE MORAL COURAGE.

The Rev. Mr Fletcher had a very wild and profligate nephew in the army, a man who had been dismissed from the Sardinian service for very bad conduct. He had engaged in two or three duels, and had spent all his money in vice and folly. This wicked youth waited one day on his eldest uncle, General De Gons, and presenting a loaded pistol, threatened to shoot him unless he would that moment advance five hundred crowns. The general though a brave man, well knew what a desperate fellow he had to deal with, and gave a draft for the money, at the same time speaking freely to him on his conduct. The young man rode off in high spirits with his ill gotten money. In the evening passing the door of his younger uncle, Mr Fletcher, he called on him, and began with informing him what General De Gons had done; and, as a proof, showed a draft under De Gons' own hand. Mr Fletcher took the [illegible] from his nephew, and looked at him with surprise. Then, after some remarks putting it into his pocket, said, 'It strikes me young man, that you have possessed yourself of this note by some wrong method; and, in conscience, I cannot return it but with my brother's knowledge and approbation.' The nephew's pistol was in a moment at his breast. 'My life,' replied Mr Fletcher, with perfect calmness, 'is secure in the protection of an Almighty power; nor will he suffer it to be the forfeit of my integrity and your rashness.' This firmness drew from the nephew the observation, 'that his uncle De Gons, though an old soldier, was more afraid of death than his brother.' 'Afraid of Death!' rejoined Mr Fletcher, 'do you think that I have been twenty five years a minister of the Lord of life, to be afraid of death now? No sir, it is for you to be afraid of death. You are a gamester and a cheat; yet call yourself a gentleman! You are the seducer of female innocence; and still say you are a gentleman! You are a duellist; and for this you style yourself a man of honor! Look there, sir, pointing to the heavens, 'the broad eye of Heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body and forever punish your soul in hell.'

The unhappy young prodigal turned pale, and trembled with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus threatened, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and at length perceiving him to be affected, addressed him in the kindest language, till he fairly disarmed and subdued him! He would not return his brother's draft; but engaged to procure for the young man some immediate relief. He then prayed with him; and after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other.—*Christian Recorder.*

RELIEVING GUARD.

A young girl who had formed an attachment to a soldier in the garrison at Metz, in 1784, knowing that he was indisposed, and obliged to be on duty at midnight, during very inclement weather, went to see him, and finding him quite benumbed with cold, pressed on him to go and warm himself at her house, which was not far distant, while she remained in his place. The soldier refused for some time, but at last yielded to her tender solicitations. The moment he was gone, she wrapped herself in his great coat, and began to walk *a la militaire* with the firelock on her shoulder. Unfortunately the round going by, the corporal asked her the order; which not being able to answer, she was detected, and taken to the guard-house. Her lover was immediately sent for, and being found almost dead, though before a good fire, he was revived by means of some cordial, and next morning sent to prison. He was afterwards tried, and pursuant to the strictness of military laws, condemned; but such intercession was made for him, that he was pardoned, and married to his faithful mistress.—*Theller's Spirit of '79.*

TIPPOO SULTAN'S THRONE.

The Sultan's throne we are told, being too unwieldy to be conveyed away, was broken up. It consisted of a hawdah, or armed chair upon a tiger, covered with sheet gold; the ascent was by silver steps, gilt; the canopy was equally superb, and decorated with costly fringe of white pearls all around it. The eyes and teeth were of glass; it was valued at 60,000 pagodas, or upwards of £25,000 sterling. The sheet gold alone was estimated at 40,000 pagodas. Every inch of the howdah contained Arabic inscriptions, chiefly from the Koran, and superbly stamped, being raised and polished, in a beautiful manner. A gold figure of a bird, covered over with the most precious stones, was fastened to the top of the canopy; its beak was a large emerald; its eyes were carbuncles; the breast was covered with diamonds; on its back were many large jewels fancifully arranged, while the tail, made to resemble a peacock, was actually studded in the same manner. The whole was so formed as to have the appearance of plumage, and so closely set, that the gold was hardly to be seen.—*Alexander's Life of Wellington.*

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